# CHRIST IN BELIEVERS THE Hope of GLORY.

BEING

The Substance of several Sermons, Preached

By

The Learned, Laborious and Faithful Servant of Christ

Mr. *JOHN BROWN*

Sometime Minister of the Gospel at *Wamphray* in *Annandale*.

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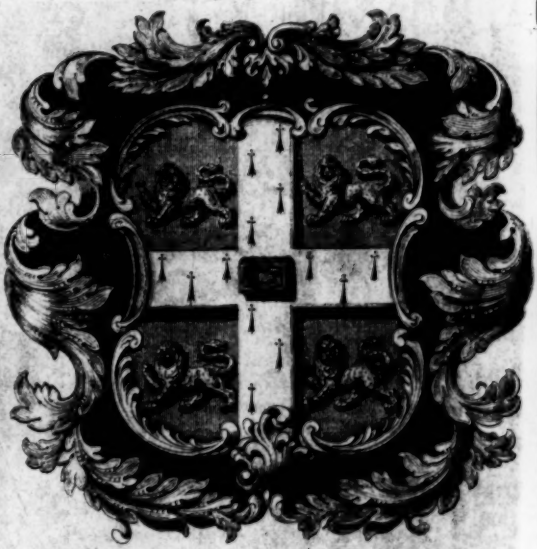

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# TO THE READER

Christian Reader,

*AMongst the Prejudices, wherewith the Hearts of many of the People of this Generation are plagued, this is not the smallest or least; that they accept of, or reject what cometh to the publick view of the World more as they affect or disaffect the Authors, then according to the Worth and Merit of the Thing published: And are more ready to say, As*

concerning this Sect, we know that every where it is ſpoken againſt, *Then to ſay*, But we deſire to hear of thee, what thou thinkeſt, *Or with the Noble* Bereans, *to ſearch the Scriptures daylie, whether theſe Things be ſo or not.*

*But* Reader, *For removing thy Prejudices, know, that the following Sheets exhibite unto thee, ſeveral Precious and Excellent TRUTHS, not to be found every where ſo ſuccinctly and yet clearly handled; Which, if thou haſt any Spiritual Senſes exerciſed to diſcern Good and evil, may by the Bleſſing of* GOD, *prove wholeſome Food to thy Soul: And if thou hadſt known the Reverend and Worthy* Author, *thou could'ſt not*

*not for his sake, have had the least ground to be prejudged at any Truth, that ever did come from his Pen. And for thy better Knowledge of him, he hath left some Monuments behind him of his singular Piety and Learning, which if perused, would no doubt make him great in thy Esteem: And these Monuments are extant in his Writings, both in* Latine *and* English, *in* Polemick *and* Practical Divinity; *Such as his Book,* De Causa Dei, contra Anti Sabbatorios. *His* Refutation of the Errors of *Wolzogius* and *Velthusius*, about the Right Interpretation of Scripture, and about Church Government, *And an Manuscript intituled,* Defensio Ecclesiæ Scoticanæ, &c.

*Which*

*Which was exhibite to the* General Assembly *of this Church, Anno* 1692. *And is not yet publisheed, but we wait for it, and expect that it shall be of the same Accuracie with the rest: All these, he hath Writen in* Latine. *Moreover he hath written excellently against the* Quakers, *and made evident the dreadful tendency of their pestiferous Errors; And for* Practical Divinity, *let the first and second Part of* The Life of Faith, *with his Book intituled*, CHRIST the Way, the Truth, and the Life, *be considered, and it shall be evident that he hath done great Service to the Church of* GOD, *particularly in discovering from the Scriptures, the right way of making use of*

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CHRIST *for sanctification; A little Subject handled before him, especially in such a plain and clear Method.*

*But* Christian Reader, *I would advertise thee, not to look for that Accurateness of expression in the following Sheets, which may appear in the Authors other Writings; For they are only some Notes of Sermons preached in the time of the Authors trouble, at* Utrecht, *for the most part in his own Chamber; Which after his Death, came to the hand of the Reverend Mr.* James Koolman, *Minister of the Gospel at* Sluis *in* Flanders, *and by him were published in* Dutch, *as an Appendix to the* Dutch *Translation of the Authors Book, intituled*

led, CHRIST the Way, the Truth, and the Life, *And now are only translated out of* Dutch, *at first intended for the private use of some particular Persons, but afterward by the Solicitations of some, who had the occasion to read them, they were diligently compared with the* Dutch *Translation, and committed to the Press, the Original not being extant, so far as I know, that this present Translation may be compared with it, and therefore any Defects that may appear in this little Book, cannot in Justice be ascribed to the Author, but to the Translators, who yet have used very great Diligence and Faithfulness in what they have done. And to conclude, I*

*am hopeful that the Reader ſhall find, that what pains he ſhall beſtow, upon the peruſing of them, ſhall not be in vain, they containing ſo many Soul-Solacing Truths, ſo clearly propoſed, together with many Pathetick Exhortations, and Soul-Searching Marks of Chriſtians, all founded upon clear Scripture Teſtimony, and when peruſed, he ſhall ſay, that the Report he hath heard of them, was not only true, but that the half of what was true of them, was not reported.*

# CHRIST THE Hope of Glory IN BELIEVERS, &c.

Coloss. 1. 27. *To whom God would make known what is the Riches of the Glory of this Mystery among the Gentiles, which is Christ in you, the Hope of Glory.*

THe Apostle having made mention of the Gospel, whereof he was made a Minister, according to his ordinary Method, cannot superficially pass it over: But as he counted it his Glory, to be employed in that Glorious Ambassage of Preaching the Gospel to lost Sinners, *Rom* 1 16. 1 *Tim.* 1. 12. so he falleth out on all occasions in the commendation of that Noble Ambassage: And therefore having made mention of the Gospel, *vers.* 23-25.

before he proceed further, he cannot but (in this and the foregoing *verse*) give it some commendatory or praise worthy Titles, to make it more amiable and acceptable.

What he sayes thereof in this 27 *Vers.* may be summed up in these few Heads. 1. That it is a *Mystery*, not easie to be understood by every one. 2. That is is meerly the Fruit of free Grace and good Pleasure of God, that this Mystery was made known and manifested. 3. That whatever outward Discoveries are made thereof unto all within the visible Church, yet the more special Manifestations and Discoveries thereof, are reserved for, and made manifest unto the Saints. 4. That this is a Mystery, which hath Glory in it. 5. That the Glory of this Mystery is not ordinary: There is in it, *The Riches of Glory*. 6. That this is now made known *among the Gentiles*. 7. That the Quintessence, Kirnel, or the Riches of the Glory of this Mystery, or the very end or aim thereof is, *Christ in you the Hope of Glory*.

What we have to say upon this *Verse*, we shall reduce to these principal Heads.

*First*, There is a *Glory* to come, whereof some shall be made partakers.

*Secondly*, There is an *Hope* of that Glory, which may be attained in time.

*Thirdly*, The surest ground and most undoubted Mark of that *Hope*, is, Christ living and working in the Soul.

*Fourthly*, Here is unfolded a short sum of all

the riches of the Glory of the Mystery of the Gospel, *Christ in us, the Hope of Glory.*

As to the *First Head*: We see there is a Glory, whereof Believers here have an *Hope*, and in the expectation whereof they are to live: This through the whole Scripture is sufficiently held forth as that which the real Children of God, are to meet with; And in the beholding whereof, they are supported and comforted against all Rancounters they may meet with in a wicked World: But who can tell what this Glory is? Seeing

1. It doth not yet appear what we shall be, 1 *Joh.* 3.2. And notwithstanding it be much mention'd in Scripture, yet is it not as yet seen; it is as yet an unseen Glory, hidden for the present from the Eyes of those, who undoubtedly shall be made partakers of the same.

2. It is called a *Glory that shall be revealed*, 1 *Pet.* 5.1. And when shall it be revealed? Even when Christs Glory shall be revealed, then shall Believers *be glad with exceeding joy*, 1 *Pet* 4.13. *When Christ who is our Life shall appear, then shall ye also appear* (saith the *Apostle* to the same *Colossians*, *Chap.* 3.4.) *with him in Glory.*

3. It is a *Glory which shall be revealed in us*, Rom. 8.18. So that now it must be an unseen and super-excellent *Glory*; Not an outward show, or a borrowed Glance, but an inward Glory, which shall be revealed in us.

4. It *is* such a *Glory*, which eye hath not seen, nor ear heard, neither hath it entered into the

Heart of Man to conceive what this foreordained *Glory* is, *Isa.* 64 4. 1 *Cor* 2 9. It were but of small value, if Mortals by their words could expresse it, yea if created Wisdom could comprehend it, or sufficiently understand what it is. Let the highest soaring wits, that are, propose to themselves the greatest Glory they can imagine, and let others come after them, and add to their highest Conceptions, and so on, until there were none more to add thereunto: And if it were possible the whole Quintessence of their united Conceptions were molten into one Mass, or reduced into one comprehensive Thought, it should come short, yea very far short of that Mysterious *Glory* which shall be revealed, but hitherto it hath not entered into the Heart of man to conceive: How unfit are we then to speak of it, being unexpressibly greater than we can imagine. Nevertheless let us review some Scriptural Expressions concerning this *Glory*. As

1. Sometimes it is holden forth, under the Name of *a Kingdom*, and of a *Kingdom* bestowed of the Father, *Luke* 12. 29, 32. A *Kingdom* appointed by Christ, *Luke* 22. 29. And a Heavenly *Kingdom*, whereunto we are preserved, 2 *Tim.* 4. 18. And what greater Glory can Mortals here expect then to be Kings, and to be Heirs of Kingdoms? And O! this a Kingdom of another kind; a Kingdom of Glory, wherein there is nothing but pure and unmixed Glory: All the Subjects of this Kingdom are Glorious, all the

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Exercises are Glorious, all the Air they breath in is Glorious, the Meat they feed upon, is Glorious, all their Garments are Glorious.

2. It is called a *Crown*, and a *Crown of Glory*, 1 *Pet.* 5. 4. Kings highly esteem of their Crown, and the Rights and Pendicles thereof, and will spare no possible means for the defence of the same. Though notwithstanding of all, their Crowns may fall from their Heads, and their Right die out, either through their unjust Purchase, or possessing of the same. But this *Crown* is a *Crown of Righteousness*, 2 *Tim.* 4. 8. A *Crown incorruptible*, 1 *Cor* 9 25. Kings with all their Crowns, more then the Beggar, cannot once buy by Dearth, *Psal.* 49. 7, 8, 9. They must return unto the Dust: But this is a *Crown of Life*, which preserves from all Deaths, and all its Concomitants, *Revel* 2. 10.

3. They are said to *Reign*, that is, really to possess their Kingdom, and to enjoy the Glory of their Greatness: Earthly Kings may be Titular Kings, and no more, having the Title without the Kingdom; But the Possessors of this Glory, are truly in possession of the Kingdom of Glory. They Reign, and not only so, but they Reign with Christ. 2 *Tim.* 2. 12. And that *for ever and ever*, *Revel.* 22. 5. They sit with Christ on his Throne, as He sits with his Father in his Throne, *Revel.* 3 21. O who can unfold the Glory that is in this Glory! that Believers should not only behold the Glory of Christ, *John* 17: 24. But that also they should be made partakers with him

therein; That He as the Head, and they as the Members should enjoy the same Glory: How deep and unexpressible is this Ocean of Glory?

4. This *Glory* is held forth under the Name of an *Inheritance*, to point forth the undoubted right which they have thereto through Grace, and the sure possession, which they shall have thereof in due time; It is *an Inheritance amongst all them which are Sanctified*, Act. 20. 22. And 26. 18. *An Inheritance of the Saints in Light*, Coloss. 1. 12. *An Inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for you*, 1 Pet. 1. 4. 5. *It is called an Eternal Inheritance*, Heb: 9. 15. *An Inheritance in the Kingdom of Christ and of God*, Ephes. 5. 5.

Further, let us consider, as to this *Glory*, what other Names, it getteth in Scripture.

1. It is called a *Crown of Glory*, 1 *Pet.* 5 4. A Crown of Glory that fadeth not away: This is far preferrable to the Crowns of yellow Clay.

2. It is an *Eternal Glory*, 2 *Tim* 2. 10. 1 *Pet.* 5. 10. This is Glory that fadeth not away, no waves bounded nor confined within the narrow, or short Marches of time, but stretched out through all the Ages of endless Eternity.

3. It is a *Glory* wherewith the Saints shall appear with Christ, *Coloss.* 3 4. It shall be his Livery, who is the King of Glory, and the Saints their Livery.

4. It is a vast weight of Glory; therefore the Apostle knows not enough how to express and de-

demonstrate it, 2 Cor. 4 17. Calling it *a far more exceeding and Eternal weight of Glory*; But the Original is more Emphatick, as if we should thus express it, by one Hyberbole added to another, the one superlative expression surpassing the other: It is an Eternal weight of Glory: O how wonderful! A weight of Glory, who can poise it? An Eternal weight; when shall the weight thereof be pondered? An transcendant Eternal weight; yea not only so, but a far more exceeding and transcendant weight of Glory.

5. It is called *the Glory of Jesus Christ*, 2 *Thess* 2. 14. For Believers are made joynt Heirs with him, *Rom.* 8. 17. It is the Glory, which He hath purchased; The Glory which he is now in possession of; The Glory which He preparеth for His own, *Joh.* 14 3. The Glory, which He hath gotten from the Father, that He may bestow it on them, *Joh.* 17. 22.

6. It is a *Glory*, which is the Saints portion; *Ephes.* 1. 18. *Coloss.* 1. 12. Who must be made meet to be partakers of the same; For without are Dogs, Sorcerers, Whoremongers, Murderers, Idolaters, and whosoever loveth and maketh a Lye, *Revel.* 22 15. No Whoremonger nor unclean person, nor Covetous man, who is an Idolater, hath Inheritance in the Kingdom of Christ, and of God, *Ephes* 5. 5. Therefore must the *Heirs* of this *Glory* be *prepared* thereunto, *Rom* 9. 23. see *Revel* 21. 27.

7. It is a *Glory* far surpassing all Sufferings what-

whatsomever; they are not once to be laid in the ballance, or compared with the same, *Rom.* 8. *For I reckon*, saith the Apostle, *that the Sufferings of this present time, are not worthy to be compared with the Glory, which shall be revealed in us.* Our Sufferings here are but Light, and for a moment. How can they then be compared with this Glory in respect of the weightiness thereof, seeing in a superlative degree, it is wholly and exceedingly excellent? Or to be compared, in respect of its continuance, seeing it is Eternal? What proportion is there between a moment and Eternity? Not so much as between the tenth part of a drop of Water, and the vast Ocean.

3. It is a *Glory* that reacheth both Soul and Body, even the very lump of flesh; our Bodies shall be raised in Glory, 1 *Cor.* 15. 43. And Christ Jesus shall change our vile Bodies, that they may be fashioned like unto his Glorious Body: *Phil.* 3. 21.

But if you should ask the Question, what really that *Glory* is? We must acknowledge we cannot answer it; it is far, yea very far above our Uptakings, neither hath it ever entered into the heart of man to fathom or take it up; How can we then express it? O that we had the Faith thereof established in our Hearts! We might better tell you what that Glory is not, then what it is. Let us then consider a little, what this *Glory* doth free the Believer from.

1, That *Glory* shall then freely deliver the Be-

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liever from all distresse, Sorrow, Sighing, Pains, Tortures, Stiches, Sickness and Death; There is no Death in Glory, for it is without end; The weight of that Glory is so sweet and satisfying, that the Soul, that is loaded therewith, cannot but rejoyce continually, and forget all its Sorrows and Complaints; there is no Sighing under that burden; For, however it be exceeding weighty, yet it is both able to bear it self, and support, and bear up the Soul loaded therewith: *And the Ransomed of the Lord shall return, and come to* Zion, *with Songs and everlasting joy upon their Heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away*, Isa. 35. 10. In the Heavenly *Zion*, in that place of Glory, there is no Mourning to be heard, *Isa.* 51. 11. That Glory cannot admit of the least tear amongst the Inhabitants here; *For the Lord God shall wipe away Tears from off all faces*, *Isa* 25. 8. *Revel* 7. 17. and 21 4. *The Inhabitant* of that Land *shall not say, I am sick*, *Isa* 33. 24.

2. That *Glory* shall deliver the Believer from all occasions of Sorrow and Sadness; no Oppressor nor Persecuter shall breath there; no Object of sorrow there; no injury shall be done to any there, no scorching Sun there; the Sun shall not Light upon them, nor any heat, *Revel* 7 16. *Isa.* 49. 10.

3. That *Glory* shall deliver the Believer from all sin, the very Fountain of all our Miseries; Sin cometh not within the Marches of the new Land of Glory; Corruption may pursue and molest a Child

Child of God, to the very Ports of Glory, but there they part, never more to meet: There, he shall be in case to cry out, Victory, Victory! *O Death, where is thy Sting? O Grave where is thy Victory?. The sting of Death is Sin,* but Sin shall have no access there.

4. That *Glory* shall deliver the Believers from all Temptations to sin, whether from within, or from without: No Devils, nor Instruments of Devils there, to molest or tempt us; no inward stirrings of Corruptions there; no Objects to divert there, no lusting of the Eye, no lusting of the Flesh, nor pride of Life, shall be there. That Glory secures the Soul, and fears it beyond the reach of all Spiritual Enemies: There, shall Believers be as Princes, Rulers and Conquerors over the World; And there, shall Satan, with all his Devices and Instruments be utterly routed, and eternally shakled under their feet, and shall never more be unloosed.

5. That *Glory* shall deliver us from all Anxieties and Tormenting perplexities, whereunto here, we are made lyable; no Hunger, Thirst, Cold, Wearines, *&c.* there; The Labourer shall Sweat no more there; The burden-bearer shall cry no more, O my back! The poor man shall drudge no more for Bread to his Family, he shall no more travel over Sea and Land, for Back and Belly, They shall Hunger no more, neither Thirst any more; and wherefore? For the Lamb, which is in the midst of the Throne shall feed

feed them, and shall lead them into living Fountains of Waters, *Revel* 7. 16, 17.

6. That *Glory* shall deliver them from all Darkness of Judgement about their Duty, and doubtings and questionings concerning their State or Frame, neither suspecting it as to the present, nor ever fearing a change therein as to the future: Glory is Light, and pure Light, neither can it admit of Darkness; the Light that is there, darkens the Sun; For that City of Glory hath no need of the Sun, neither of the Moon to shine in it, *For the Glory of God doth Lighten it, and the Lamb is the Light thereof*, Revel. 21. 23. There the Bride shineth, for her Light is come, and the Glory of the Lord is risen upon her. *Isa.* 60. 1.

7. That *Glory* shall deliver the Believer from all sorrowful and heart-breaking Ecclipses and interruptions of the Beams of the Love and Favour of God: Now Clouds interveens betwixt the Light of Gods Countenance, and the poor Soul, with many Jealousies, Fears and Terrors, and sometimes real, and sometimes fancied Desertions, tormenting the Believer, casting him in Feavers and Distempers, waging War against him, so that he looks out into God, and the days of old, and he is troubled: But there is no Desertion in Glory, no Clouds, no Night there, *Revel.* 21 25. Their Sun shall never set, no Ecclipses there; They shall dwell in the Light of his Countenance, and drink in Eternally the Outlettings of Glory from the unmeasurable and Eternally living Fountain of Glory

Glory, and that without the least interruption; They shall everlastingly ly in the bosome of God.

8. That *Glory* shall deliver the *Believer* from all deadness, formality, sinking under the burden of Duties, upsitting through Discouragements and sloathfulness in the wayes of the Lord, and from all such Spiritual Distempers: They shall serve him there, night and day without wearying or upsitting, *Revel* 7. 15. All who come to land in Glory, they shall mount up with wings as Eagles, they shall run and not be weary, and they shall walk and not be faint, *Isai*: 40: 31: There shall that word be fulfilled, *He that is feeble among them---shall be as* David; *and the house of* David *shall be as* GOD, *as the Angel of the* LORD *before them* *Zech*: 12: 8:

Thus we have opened some what of that *Negative* happiness, (may we so call it?) which holds forth some what of this *Glory*: But if you ask what *positively* it is, we lose our selves, not being in case to answer it; Nevertheless the Scriptures makes use of some expressions, whereby we may come to understand somewhat of that Life of Glory: However many of them are but borrowed from such enjoyments and exercises as are most pleasant and delectable to us here: We only shall make mention of the most principal ones. As

1. It is a *Life* of great *Joy and Gladness*: *They shall obtain joy and gladness*, Isa. 35. 10 and 51 8. Then this Gladness is great, it shall be an unspeakably glorious Joy, 1 *Pet*. 1. 8. For then they

they shall see him; seeing the joy, which now they have, when they love him, whom they see not, and believe on an unseen Christ, is inexpressible and full of Glory: How much more inexpressibly full of Glory shall they then be, when they come to embrace him whom their Soul loveth; whom now they enjoy alone by Faith: Spiritual Joy and Gladness in the Holy Ghost is the very beginings of it in time, *Rom.* 14. 17. It is here a Fruit of the Spirit, *Gal.* 5. 22. it is an exceeding great joy, 1 *Pet.* 4. 13. *That when his Glory shall be revealed, ye may be glad also with exceeding joy*: *It is an everlasting joy*, Isa. 35. 10. and 51. 11. The very earnest thereof here enjoyed, far surpasseth the laughing joy of the wicked, *Psal.* 4. 7. It is a peculiar joy, a rejoycing in the gladness of his Nation, *Psal.* 106. 5. Here is *Fulness of joy*, Psal 16. 11.

2. It is a Life of clear Sight; we shall know no more in part, but know even as we are known, 1 *Cor.* 13. 12. And *We shall see him as he is*, 1 *Joh* 3. 2. Now we see darkly through a Glass, *But then face to face*, 1 Cor. 13. 12. In the Light of Glory there is no Darkness. The Soul no sooner enters the threshold of Glory, but it is delivered from all Damps, Mists, Clouds and Imperfections, and capacitate more fully and distinctly to receive the Guttings of Light everlastingly flowing from that Fountain of Light, who dwelleth *In the Light which no man can approach unto*, 1 *Tim.* 6. 16. Not

that the Soul shall then be in case to behold Gods being, whom no man hath seen, or can see; He remains for ever God Invisible, 1 Tim. 1. 17. And the Believer a finite Creature, and so incapable to behold the Being of God, which is Infinite and Invisible: But they shall be admitted to such nearness, and enjoy such immediate Manifestations and Beams flowing from the Fountain of Glory, that it shall be as a seeing of him face to face, and a knowing of him as we are known, in comparison of what here enjoyed: Undoubtedly our Understanding though never so deep, shall be there completely satisfied, and that is enough, and may satisfie us.

3. That *Glory* hath a wonderful transforming vertue, as appeareth from 1 *John* 3. 2. *shall be like Him*; that is, like unto Christ, whom the Apostle speaks there; for we shall see him as he is. The discoveries of God in the Land of Glory, shall transform us, and imprint in the Soul those Heavenly Accomplishments, which shall make us like unto him. The Divine rayes proceeding from that Object, and received by the Soul, shall make it, so far capable, conformable to the Object, carrying alongst with them a transforming Power and Vertue: They shall imprint in the Soul a lively Copy of the Glorious Communicable Vertues, after a more Clear, full, Heavenly and visible way, and in a far greater measure

here; Though even here, the Glory of the Lord being seen as in a Glass, changeth the Believer *Into the same Image, from Glory to Glory, even as by the Spirit of the Lord,* 2 Cor. 3. 18. This is a powerful operative Glory; a continual refreshing Glory.

4. That *Glory* filleth up the spacious desires and out-stretched uprakings of the Soul; so that the Soul living in Glory can complain of no wants, but is compleatly satisfied, Ps. 17. 15. *I shall be satisfied when I awake with thy likeness.* Then shall all the corners of the wide and vastly enlarged Soul be fully satisfied. There shall be no Hunger and Thirst there after wants, for all shall be enjoyed, what the Soul can desire. This teacheth us 1*st*. That all the good to be enjoyed there, shall be real, and not apparent only and imaginary. 2*ly*. It shall be a most fit and suteable good; otherwayes it could never satisfy; superfluity of Water is satisfying to a Fish, because in its Element; yet could not be so to man, who lives in another Element. 3*ly*. There shall be no scarcity of that suteable and convenient good, but a fulness that shall answer all the extended desires of the Soul. 4*ly*. That the Soul shall possess and enjoy this fullness, that it may be satisfied therewith, and get all its wants filled up thereby.

5. In that *Glory*, the Believer is admitted to more close Fellowship with God; For there they are admitted to stand before the Throne

of God, *Revel* 7. 15. There it is, that they shall fully poſſeſs Him as their Portion, and this familiarly; For they ſtand there as Miniſters of State, attending the Kings own perſon; There behold they His Face, and live and do rejoyce in the Light of his Countenance day and night: They are made Pillars in the Temple of God and they ſhall go no more out, *Rev.* 3. 12. Glory is their Houſe and Element; They could not live without that Glory; They could not breath without His Company; He dwells among them, even He that ſitteth upon the Throne, *Revel* 7. 15. There the great Tabernacle of God is with men, whereof this Tabernacle enjoyed by them in the Church Militant is but a ſmall reſemblance; There it is, when that word ſhall be made good and lively, which we have *Revel.* 21. 3. *And I heard a great voice out of Heaven, ſaying, Behold the Tabernacle of God is with men, and He will dwell with them, and they ſhall be his People, and God himſelf ſhall be with them, and ſhall be their God.* The Believer there lyeth in the Boſome of God, there it is that *They ſhall ſee his Face, and his Name ſhall be in their Foreheads,* Revel 22 4.

6. In *Glory* they ſhall have near Communion with Jeſus Chriſt their Head, their Husband, their Brother, their Lord and King; There they are with Chriſt, and enjoy Him, *Phil.* 1. 23. 2 *Cor.* 5. 8. And that for ever and ever, 1 *Theſſ.* 4. 17. He lives with them, and feeds them;

them; *The Lamb which is in the midſt of the Throne, ſhall feed them, and ſhall lead them*, Rev. 7 17. They ſhall ſit with him there, upon his Throne, *Revel.* 3. 21. There get they the *Morning Star*, Revel. 2. 28. There do they eat of the *hidden Manna*, Rev. 2. 17. Here the Soul is put to long for nearneſs with Chriſt, and complain of clouds interrupting the Beams of His Love; But there they ſhall ſee Him to their Contentment and Satisfaction; For they ſhall be continually with the Lord, and follow the Lamb whitherſoever He goeth, *Revel.* 14. 4. There ſhall the Inhabitants of Glory be partakers of the Marriage of the Lamb, *Revel.* 19 7, 8.

7. In *Glory* their Work and Imployment ſhall be to ſerve God and the Lamb, day and night in his Temple, *Revel.* 7 15. and 22. 3. And to praiſe Him there each one, and all of them ſhall take their Harps and *Sing a new Song; ſaying, thou art worthy... For thou waſt ſlain; and haſt redeemed us to God by thy Blood, out of every Kindred and Tongue, and People and Nation: And haſt made us unto our God Kings and Prieſts* .. And again, *Worthy is the Lamb that waſt ſlain to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing*, .... And again, *Bleſſing, and Glory, and Honour, and Power, be unto Him that ſitteth upon the Throne, and unto the Lamb for ever and ever*, Revel 5 8, 9, 12, 13. There they are admitted to the moſt honourable Employment imaginable, to the

excellenteſt and moſt noble peice of Work, in the high Court of the great King, to a work without end and interruption, or wearying; Their Harps ſhall never be miſtuned, their Tongue never wearied, and their Song ſhall never wax old, but ſhall endure new, freſh and delightſom through out all the Ages of Eternity: There is, that they cry with a loud voice, *Salvation to our God which ſitteth upon the Throne, and unto the Lamb*, Revel. 7. 9, 10. This is their Song who ſtand before the Throne and before the Lamb arrayed with white Robes, with Palms in their Hands, and they are not alone in this exerciſe. They have the Angels ſinging with them, even all the Angels that ſtand, round about the Throne, *Saying, Amen Bleſſing and Glory, and Wiſdom, and Thanksgiving, and Honour, and Power, and Might, be unto our God for ever and ever*, Revel. 7. 11, 12. O what a ſweet reſt is there! And what joy and ſatisfaction is there in this reſtleſs, and eternally refreſhing Exerciſe, in ſinging Praiſes unto God, and the Lamb, and in proclaiming everlaſtingly their Experience of the unſpeakable great Favours which they continually enjoy.

8. In *Glory* the Soul is continually raviſhed and refreſhed through the continually new and freſh Rayes and Outgoings of the Love, free Grace and Favour of God, that floweth forth from the Living and Eternal Fountain of all Satisfaction: There the Inhabitants of Glory enjoy full

fulness in the presence of God, and Drink of the Pleasures that are at his Right Hand for evermore, *Psal.* 16, 11. They are abundantly satisfied, and Drunk with the Fatness of that higher House, and made to Drink of the River of his Pleasures, *Psal.* 36. 8. The Lamb shall lead them unto living Fountains of Waters, *Revel.* 7. 17. There they have substantially that Feast of Fat things, a Feast of Wines on the Lees, of Fat things full of Marrow, of Wines on the Lees excellently refined. For he will swallow up Death in Victory, and the Lord God will wipe away Tears from all Faces, *Isa.* 25. 6, 8.

O! Then ye Expectants of *Glory*, let me lay before you some few Duties. As 1. Be astonished over this wonderfully condiscending Love and free Grace of God, that hath predestinate and called you to such a state of Glory, who were as well as others Heirs of Hell, and had forfeited your Right to Glory and Salvation, as well as they, who shall never taste of the Fruit of that Tree that groweth in the midst of the Paradice of God, and of that Feast of Glory: I say, stand and admire this his free Love, and begin with your Heavenly Work of Glory here in time. 2 Hold the Faith of this Glory fresh in your Souls, and let your Conversation witness to all men, that you believe there is an approaching Glory, whereof you are *Expectants*. 3. Make sure to your

selves

ſelves this Inheritance of Glory through Fa
in Chriſt; and hold your Intereſt clear:
vouch the Land his Intereſt here, that y
may live everlaſtingly with him hereafter.
Be much in the Meditation thereof, and in p
paring your ſelf thereto: Give your ſelf over
Him, who ſhall make you meet to be a par
ker of the *Inheritance of the Saints in Light*, C
1.12 5. Fix your Affections upon and *Seek th
things which are above, where Chriſt ſitteth at
right hand of God*, Col. 3.1. And not upon thin
below: How ſhall you otherwayes eviden
that you are Heirs of Glory? Is there ſuch
Glorious Inheritance for you above, and a
your Hearts and Affections ſtill below? O
How unbeſeeming is it to ſuch who have th
hope and expectation of a Crown, to be fil
gading in their Affections after Straws. 6 La
ſeriouſly to Heart what you have expreſſed
*Philip.* 3.20. Let your Converſation be in Hea
ven, live as Burgeſſes of that Glory, as having
your whole Stock and Traffique there. 7. De
ſire and long to be there, with Chriſtian Sub
miſſion; I deſire ſaith the Apoſtle (*Phil.* 1.23.)
to depart and be with Chriſt. 8. Come for h
and take poſſeſſion of this Life of Glory, by
giving up your ſelves to ſerve him, in receiving
and enjoying Him by Faith, and by giving over
your ſelves to be guided and ordered according
to His Will. 9 Let your Faith in Him com-
fort and ſupport you here in time: And that

(1)

(1.) Againſt Poverty and Wants here; For Glory is coming, which ſhall more than make them all up. (2.) Againſt Reproaches, Shame and Contempt in the World; The Crown of Glory will recompence all wrongs, and the Garments of Glory will compleatly cover all. (3.) Againſt outward Difficulties and Perſecution, eſpecially when occaſioned by ſtedfaſt ſtanding for Chriſt and His Cauſe, for all theſe ſhall diſappear ſo ſoon as the Palms are put in thy Hand, and the Triumphant Song in thy Mouth. (4.) Againſt Sin and a living Body of Death; For Glory cometh which ſhall put an end to it; Sin ſhall not enter there, it cannot once breath in that Element of Glory. (5.) Againſt Satan and Temptations, for in Glory, you ſhall no more be vexed with them, theſe darts have no Place there. (6.) This ſhould comfort againſt your diſtance from God, and the hidings of his Countenance, for in Glory, you ſhall eternally behold His Face, without any interveening Clouds. (7.) This ſhould comfort againſt wearying and faggings in Duty, for that Glory will ſtrengthen you in the work of Glory. (8.) Let this comfort you againſt the weakneſs of Grace, and eſpecially of that of Love, which ſhall be perfect in Glory; For Love ſhall be *all* there; Faith and Hope ſhall there take their farewell of the Believer, as having finiſhed their work.

*Se-*

*Secondly*, That which we have to mark in this Text, is the *Hope*, of this *Glory*: Which gives us ground to speak of two things: The *First* is more abstractly and generally held forth: The *Second*, more clearly and particularly.

As to the *First*, which is by way of exclusion *Viz.* That however the Believer has a Right to these great things, By vertue of the promisses of GOD in the Covenant of Grace, and the Merits of Jesus Christ the Cautioner; Yet here, they have no Possession of what is purchased or promised; They must wait, and live as those that wait: *And not only they but our selves also, which have the first fruits of the Spirit, even we our selves Groan within our selves, waiting for the Adoption, to wit, the Redemption of our Body: for we are saved by Hope: But hope that is seen is not hope, for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with Patience wait for it. Rom: 8. 23. 24. 25.* Glory is purchased for them at a dear rate to wit, the Blood of Christ, and promised to them by the GOD of Truth, who cannot lie: Nevertheless, while here in time, though now and then as the LORD sees good, they may get some foretaste of that life of Glory, and have bestowed on them the Earnest of the Inheritance, even the Holy Spirit of promise by whom they are sealed: Yet they must wait *until the Redemption of the Purchased Possession, Ephes: 1. 13. 14.*

All

All that is goten here is but the earnest of what is to come, and of what is folded up in the promise, which they must follow after in Faith and hope; Here they wait for that Glory and live in the Faith and expectation of what is to come: *And now abideth Faith, Hope,* &c. 1 *Cor.* 13. 13. The Lord sees it good, it should be so, for wise and weighty reasons, we shall offer some few which may satisfie us herein.

1 *Reason,* That he may attain the praise of his truth and faithfulness; when it is seen, that such who are no Fools dare nevertheless adventure their Souls and all their Concernments upon GODS naked word, depend thereupon, and Possess their Souls in patience: and thus live in hope; Yea not only so, but *Rejoyce in the hope of the Glory of GOD. Rom.* 5. 2. Though for the present they may have very little or nothing in hand.

2. *Reason,* That thereby the several Graces of GODS Spirit may be exercised in them, as Faith, Patience, longing, &c. Whereof the beliver shall make no use, when once in possession of Glory: The hope that is seen is no hope, that is, hope has no more place, when the thing hoped for is seen and possessed; And where hope is in exercise, there is also a patient waiting; all which acknowledge Faith to be the foundation whereon they stand; Now is the time and season for these Fruits to grow, for as soon as the hoped for Inheritance is attained

these

these flowers shall no more blossom in the Garden of the Soul. Now must we live by Faith and not by Sense, 2 *Cor.* 5. 7. Now is it that they groan earnestly, desiring to be cloathed upon, with their House which is from Heaven, to wit, while they are in this Tabernacle, 2 *Cor.* 5. 1, 2, 4. *Now abideth Faith, Hope,* 1 Cor. 13. 13.

3. *Reason,* That they may be prepared and made meet for that Glory, and *to be partakers of the Inheritance of the Saints in Light,* Col. 1. 12. Glory is no ordinary Life, neither shall Sinners find a breathing in that Element, they must be changed, washed and prepared before they come there: The rough stones win out of Natures Womb, must be plained and polished before they can be useful Materials for the higher House. Here then, must the Expectants of that Glory, through the exercise of Faith, Hope, Patience, *&c.* Be adorned and fitted for that glorious Habitation. The Children that were to stand before the King of *Babylon*, were to be taught and nourished with the Kings Meat, and Wine, which he Drank for the space of three years, *Dan.* 1. 3, 4, 5. Far more then are the Attenders of Glory, to be prepared, whereby they may be fitted to stand in the presence of the great King of Glory, and that everlastingly.

4. *Reason*: That thereby, Glory may be the sweeter and welcomer unto them, when they get it, a long expected Crown, is the welcomer when obtained.

A

5. *Reason,* That thereby He may have occasion to evidence the Glory of his Power Truth and Faithfulness, in bringing them at last to the Possession of the promised Inheritance, after some few years patient waiting, and that notwithstanding of many difficulties in the way, the deceitfulness of their own Hearts, the many discouragements, from within and from without, wherewith they had to Fight.

6. *Reason,* That the ungodly among whom they live, may be the more inexcusable, who say in effect, that there is no God, and that he is not to be trusted, That Glory and Blessedness is but a meer dream and fancy; when they see that Believers among them, rest on the Faithful word of God, and comfort themselves in the Hope of Glory, which shall be revealed, and that in the midst of reproaches, Persecutions, Poverty, Difficulties, &c. And that they will not let go the hope of that Inheritance, for all the Profits and Pleasures of the World, or condescend to any thing, which in the least might prejudge that Hope, no not for the greatest of worldly advantages, *Rom.* 8. 18.

But here, take some words of *Use* alongst with you. 1. For *Caution* to such who now and then win at some Foretastings of this glorious Life of *Glory*, and sometimes are admitted to the Kings Banqueting-house, and filled with the Kisses of his Mouth, and Eat of

his Aples of Love, and so are brought into the very Suburbs of Heaven: I would say these things unto them. (1.) Think not that that life, will alwayes continue, you may now and then have more then ordinary Dainties and some dayes of Feasting; yet remember that thy Life here is by Faith, Hope, &c. And not by Sense: But providing that it please the Lord out of his overflowing Goodness, for his own Glory, to dandle you on his Knees and to treat you more then ordinary, make welcome; Be not puffed up therewith, nor imagine that it will be your ordinary fare, so long as here in time: But rather look that there will be a low ebb, after such a Spring-flood and that that Table shall yet again be drawn. And so prepare your self for your ordinary portion, remembring, that thy Life here, is a Life of Hope, grounded upon Faith. (2.) When of this sort of extraordinary Intertainment you also get, look but on it as a Pledge or Apples-penny, and endeavour to carry your selves as Expectants of Glory, looking out into that which is to come, and let your desires grow the more to compleat the Harvest, since these first Fruits are so sweet, be not satisfied with what you receive of that nature as if it were your Portion. Glory is here not in Hand, but in Hope to such.

2. *Use.* To such, who are great Strangers to the fore-tastings of Sense, let them not

discouraged. But 1. Be satisfied though the Lord should withhold from you, these more extraordinary Out-lettings of his Favour, and deal with thee, otherwise then with some; Remember that your ordinary way of living is a Life of Hope. 2. Make use of this Hope, which is your Life, to the best advantage: Exercise thy Faith, and comfort thy self, in the Hope of the Glory of God: Thus shall you Glorify Him, who hath called you to this Hope of his Kingdom, knowing that ye *are saved by Hope*, Rom. 8. 24. And that there is an Hope *laid up for you in Heaven*, *Col.* 1. 5. Live as those that are begotten again into a lively Hope, 1 *Pet.* 1. 3.

3. *Use.* Hereby I do advise all the Godly, who are called to this *Hope*, that they so carry themselves before the World, (how little soever they have in possession) as those that are rich in Hope. Merchants can boast, and hold out a Port, as if they had much Money in Cash, by reason of the great income of some rich Cargo, which they are in expectation of, notwithstanding of their being very empty handed for the present: But, as the Riches of Glory, far exceed the riches of this World; So the expectation and assurance thereof, is infinitely far beyond that of worldly Riches. O! then, carry your selves in all things, whatever Gods Dispensations may be towards you, so as becometh those, who are Expectants of Glory.

Let the Hope thereof support your Souls under all Discouragements. Let no Dispensations, Loss, Cross, any wayes abate your Hope, or make you carry unbeseeming such a Glorious Hope, whereunto you are called, knowing that none of these things can rob you of that great expected Salvation, or make you miserable.

4. *Use*, To such as are yet Strangers to this *Hope*; I have these few things to say. 1, Think more then you do on the Life of the Godly, for whatever may be their condition, here in time, yet they have a Crown, and a sure Inheritance, and are Expectants of a Life of Glory, and have a well grounded Hope thereof: So that their Life, however accompanied, with the greatest of outward Calamities, yet far preferable to yours. 2. Covet & long exceedingly to be amongst the number of those; For however these dews & dropings of Consolation which sometime, even here, they are enjoying beyond such, as the ungodly so long as they remain can never experimentally understand, yet they are infinitely below that which is abiding them in the Hope whereof they are called to live Life, Light, Joy, and all is sown for them and they and they alone have the sure and well grounded Hope thereof. 3. Judge, who are wisest, ye or the Believer; ye loss for little rousted Gold, worm-eaten Pleasures and vain imaginary Glory, this rich Prize: As

ye

ye live here without Hope, whereas they through a most noble, Majestick and generous Disposition dispise your silly Feckless Portion, a Compound of meer Vanity: And look to an Incorruptible and Substantial Glory, an incomparable Inheritance, and a Crown of Glory: Neither will quite their Hope of Glory for all the fancied Satisfaction, the Art of man can squeeze out of these imaginary Pleasures, Profits and Glory of this momentary time. 4. Behold and be convinced of the reality of Religion: For certainly it can be no Dream, Fancy, or groundless imagination that makes the Believer so cheerfully forsake that which you choose for your Portion, and rest satisfied with; and makes them resolutely and deliberately undergo Shame, Discredit, Poverty, Persecution, Death and Flames, rather than Act any thing, or cede in the least *Punctilio*, that might cut off or marr the Hope of what they are expecting. They are Men as well as others, by nature as wise and careful of their Hope and well being, as well as others; Nevertheless, most willing for the Hope that is set before them, to turn their back on all these things: They are as little Fantastick or Crack-brain'd as others; yet the very Hope and expectation of that Glory, which is promised, will support and bear them up under Burdens, that would crush twenty *ungodly bodies*, & will make them sing in the midst of the Fires,

as Crowned and sitting in their Chair of State having only in hand the *Hope* of Glory.

Now that, which is clearly held forth by these words, *The Hope of Glory*, is, that there really such a thing amongst the Godly, as the Hope of Glory: It is true, the unjust man has a Hope, which perisheth, *Prov.* 11.7. When they die their Hope and Expectation perisheth with them, because it was after the things below, and these all pass away: And providing it be after the things, which are above, yet being the badly bottomed, their Hope is but as the giving up of the Ghost, or puffing out its breath and perisheth, *Job.* 11.20. Even so hath the Hypocrite a Hope, but it shall perish, *Job* 8.13. And their Trust is as the Spiders Web, soon broken down, & I pray you, *What is the Hope of the Hypocrite, though he hath gained, when God taketh away his Soul?* Job. 27.8. But the hope of the Believer is solid and real; which appears thus

*First*, It is bottomed on a sure and noble Founda tion. As 1. on the Promise and Oath of God's, *Heb* 6, 17, 18. *Wherein God willing more abundantly to shew unto the Heirs of Promise the immutability of his Counsel, confirmed it by an Oath: That by two immutable things, in which it was impossible for God to lye, we might have a strong Consolation, who have fled for refuge, to lay hold upon the Hope set before us*, &c. 2. On the Power of God, who made *Abraham* to Hope against Hope, *Rom* 4, 17, 18, 21. He believed even God, who quickneth the dead, and calleth

those, which be not as though they were, and being fully perswaded that what he had promised, he was able also to perform; So *Heb.* 11. 18, 19. He accounted that God was able to raise him up *Isaac*, even from the dead. 3. On the continually and really felt experience of the Goodness of God, Rom. 5. 3, 4. *Knowing that Tribulation worketh patience, and patience experience, and experience hope.* See also *Lam:* 3. 21, 4. On the Resurrection of Jesus Christ, as a publick person, having to the uttermost satisfied Justice, and procured a publick Absolviture or Discharge. 1, *Pet.* 1, 3. They are begotten again unto a lively Hope by the Resurrection of Jesus Christ from the Dead. 5. On Christs living in them: As here in the Text, which is no fancie; as we shall afterward make appear.

*Secondly*, The Hope of the Believer is a real work of God's Spirit in the Soul, Therefore He is called the *God of Hope*, *Rom*, 15, 13. They abound in Hope, through the Power of the Holy Ghost. It is God that begetteth us again into this *Lively* Hope. 1 *Pet:* 1, 3. And it is He that giveth it. 2 *Thes:* 2. 16.

*Thirdly*, It is a *Hope* carried on in the Soul, through a real work of Grace: God giveth us good Hope through Grace. 2 *Thes:* 2, 16.

*Fourthly*, This *Hope* hath a real Object; For Heaven is the Object of their Hope, *Col:* 1, 5, *For the Hope, which is laid up for you in Heaven.*

This

This is the Hope of their calling, *Ephes:* 1, 18 and 4, 4. Christ is their Hope, *the Lord Jesus Christ, which is our Hope.* 1 *Tim,* 1, 1. They trust in the Lord, and He is their *Hope*, *Jer:* 17, 7. The *Psalmist* saith, *Psal:* 71. 5. *For Thou art my Hope O Lord, Thou art my Trust, from my Youth. The Lord will be the Hope of his People and the strength of the Children of Israel* saith, Joel chap: 3, 16, And what further can be required for the making *Hope* a real business? What are all the advantage of the richest incomes in the world, in comparison of this one thing? And yet that uncertain and petty rent begetteth hope, which will make the Merchant, who ventureth thereon, sing and rejoice within himself upon his expectations: But O! *Here is the Hope of Eternal Life, which God that cannot lie promised before the world began.* Tit: 1, 2.

*Fifthly*, It is a *Hope* of real use and advantage to the Believer: It is an excellent and approven weapon for defending the head: Therefore compared to a *Helmet*. *Ephes:* 6. 17. 1 *Thes:* 5. 8. It defends the head from all blows, and holds it up from sinking under temptations, difficulties and discouragements: therefore compared to an Anchor, *Heb:* 6. 18, 19. *Holding* fast the Soul, in the day of storm, and making the Believer undauntedly ride out the same, and boldly to set head against satan his tentations, falling down upon him, as so many swelling and raging billows

ows of a tempeſtuous Sea; And as the blaſts of a terrible tempeſt, to render him hopeleſs, and ſo to quite grips of Chriſt, and his expectations of the Crown.

*Sextly*, This *Hope* hath many real and excellent operations on the Soul, therefore cannot but be real. For 1. This Hope is a fountain of continual comfort; Therefore we read of the confidence of Hope. *Heb:* 3. 6. And the Believer muſt rejoice in *Hope*. *Rom*, 12. 12. Hope affords matter for a ſong in the ſaddeſt day; Therefore the Apoſtle ſayes, *Rom:* 5. 2. *We rejoice in hope of the Glory of God: And not only ſo, but we glory in Tribulation.* v. 3. For what they hope for is certain, *the hope of the Righteous ſhall be gladeneſs. Prov:* 10. 28. Not like the expectation of the wicked which ſhall periſh. 2. Again Hope is that which quickneth the heart, and encourageth the ſoul: For when the Soul is ready to ſink in diſcouragements, ſeeing no appearance of fulfilling the great things promiſed, and filled with fears of falling off, and ſo to looſe the prize. Then Hope will hold up the head, and encourage the ſinking Soul, and thus it is a quickning and enlivening buſineſs, therefore called *a lively Hope*, 1 *Pet:* 1. 3. 3. This Hope is a mean of Salvation; Therefore we are ſaid to be ſaved by *Hope*, *Rom.* 8. 24. Faith and Hope are two noble Lackays that never parts from the Believer, until fairly within the haven of Glory

Glory. 4. This Hope rejoiceth and comfor
the Soul under all its losses, troubles and wan
dring: what supported *Abrahams* heart whe
he sojourned in the Land of promise, as in
*strange Countrey, dwelling in Tabernacles with*
*sack and Jacob, the heirs with him of the same pr*
*mise,* But *Hope*; For it immediatly follow
Heb: 11. 9, 10. *For he looked for a city, whi*
*hath foundations, whose Builder and Maker is Go*
5. This Hope sets the Soul a work. to make i
self ready and meet for the heavenly Habitati
on, to continue and go on in Sanctification, an
to oppose & withstand whatever is unbeseem
ing an expectant of Glory. So that it is of a pe
rifieing nature. *For every man that hath th*
*Hope in him, purifieth himself even as he is pur*
1 Joh: 3. 3. 6. This Hope humbleth, quie
eth and fully satisfies the Soul, when disquiete
and disturbed through the proud and arroga
undervaluings of those, who disdain full
upbraid them and their confidence in God
*Psal:* 42. 5, 11. Or through the sad simp
toms of an angry God, whereby deep calle
unto deep at the noise of his Water-spouts, a
his waves and billows going over. *v* 7. An
appearing to cast them off. *Psal:* 43. 3. Fo
when *David* is thus exercised, the only thin
which upholds him is Hope, and therefore the
alone cordial, in that lamentable song he sti
again and again recommends his soul unto,
*hope thou in God;* And chargeth his Soul as high
ly

irrational, in being cast down and disquieted, seeing hope was yet to the fore. *Saying, why art thou cast down O my Soul, and why art thou disquieted in me; hope thou in God, for I shall yet praise Him,* &c. Thus we see that hope will raise up the cast down and disquieted Soul. 7. This hope not only delivers the Soul from all anxieties and fears, but sets it beyond the reach thereof, so that the Believer he sings, tho rotting in the grave, even his very dust and buried flesh or body shall rest in hope. under the dark & cold chambers of death. Psal: 16. 9. *Acts* 2. 31. *Thou shalt be secure.* saith, *Zophar*, *Job*: 11. 18. *Because there is hope,* Hereby it is that the Righteous is said to have hope in his death, *Prov.* 14. 32. When their condition in the eyes of the wicked seem most desperate and hopeless, even then they have hope, when death the king of terrors is grepling with them, and burying them in the dust; Even then they lift up their heads in Hope. 8. Hope gives Confidence and true Christian Boldness to look Tentations in the Face: *Hope maketh not ashamed,* Rom. 5. 5. In these Words, there is an emunitive manner of speech, for it signifyeth so much, as Hope giveth great Confidence and Boldness; And wherefore? *For the expectation of the poor shall not perish for ever,* Psal: 9. 18. *Nor be cut off.* Pro: 24. 4. There shall be a Reward, *Davids* prayer, *Psal:* 119. 116. *Let me not be ashamed of my hope:* Shall be answered

swered, and in end accomplished. 9. Hope makes the Soul calm and patient under all persecutions; Therefor *Paul* mentions the patience of Hope, to the *Thessalonians*, *Thes*: 1. 3. A ground of his praise on their behalf.

But it may be asked, if all really and God have this *Hope*

*I Answer*, Yes, more or less, for they are begotten again into this *Lively Hope*, 1 Pe 1. 3. And their Faith and Hope must be GOD, 1 *Pet.* 1. 21. But all have it not the same Degree and Measure: For 1. Some attain unto the *full assurance of Hope*. Heb. 11. Which dispelleth all clouds, and puts the Soul without the reach of all doubtings or further Questioning of the Matter: But this is not ordinary, but seldom attained. 2. Some attain unto a reasonable Hope, bottomed on Faith, as through Patience and Comfort of the Scriptures, they have Hope, *Rom.* 15. Their Conscience bearing them Witness, that they have fled for Refuge to lay hold upon the Hope set before them, *Heb*: 6. 18. They believe that the Word of God is sure and unchangeable, and that he cannot deny himself. Hence it is, that they have a firm Hope, which (though without foretastings and sensible influences of Joy) supports them under all discouragements. 3. Some, who have not readily come this length, nevertheless have

about the posts of Wisdoms door: And tho they can do no more, yet will they look unto the LORD, and wait upon the GOD of their Salvation, *Mic*: 7. 7. They know and are assured, that Salvation is no where else to be found, neither will they seek it any other where, he alone must be the GOD of their Salvation; And therefore they wait and look out for Him, and encourrage themselves with the Hope of a happy Outgate; *My GOD will hear me.* They will wait upon the LORD, that hideth His Face, and will look for Him, *Isa*: 8. 17. Meditating on that Word, *Isa*: 45. 22. *Look unto me, and be ye saved, all the ends of the Earth,* Though they dare not say they have attained that Lively Hope, yet they know, that they are at the right Door, therefore will not give over, but resolves so long as there is Life or Breath in them, to hang at the cheeks of GOD's gates, come of it what will. Thus Hope preserves the Soul from dispair, or giving over the Cause as desperate, and from saying with that wicked king, 2 *King*: 6. 33. *This evil is of the LORD, why should I wait for the LORD any longer?* 4. Some being environed with temptations and thick clouds, may conclude that they are cast off, and say in their haste, that the LORD hath forgotten them, and cast them off; Yea, and say roundly, that there is no Hope, that their Hope is perished from the LORD, *Lam*: 3. 18. *Isa*:

40. 27. *Ezek*: 37. 8. And that they are cut off, *Psal*: 31. 22. And that all Men are lyers. *Psal*: 116. 10, 11, And with *Job* Chap: 17, 15. & 19 10. *And where is now my Hope: Mine Hope hath he removed like a tree.* Yet notwithstanding of all this, they will not quite nor sell their Interest of Christ and Heaven, but reckon it their great priviledge, that they are out of hell, and that GOD renews his Mercys to them day by day this they recall to mind, therefore have they *Hope, Lam*: 3. 21.

*Use.* Since there is such a noble and excellent Grace, every way so necessary and profitable; Surely it is our great concernment and interest to try and search narrowly, whither we have it or not: Many phansie they have true & lively *Hope*, and alas! it is but a clatch up and imaginary hope, they die with a lie in their Right Hand. Again others, who have really this *Hope* in their Soul, notwithstanding entertain suspicious that all is wrong with them, and therefore cry out that their Strength and Hope in God is departed; Therefor we shall speak a word to both. And 1 All have not a True and Lively Hope, who say they have it; There is a generation that is really without Hope, *Eph*: 2. 12. Who yet phansie they have a sure and well grounded Hope: But the hope of many shall perish with themselves; *Pro*: 11. 7. *Job* 18. 13. 14. Alas this ill grounded hope, will not support the

Man

Man that hath it? What is the hope of the Hypocrite, though he hath gained, when God taketh away his Soul? saith *Job* ch. 27. 8. It must be undoubtedly a sad and lamentable Disappointment of their Expectations, many shall meet with, when their Hope shall forsake them, and sink under them as the broken reed of *Egypt*; And what more lamentable then to credit the stress of their immortal Souls in a rotten Creed, and to phansie when Death shall come, to Land in Glory, and yet for them and their Hope utterly to perish? Oh! how shall their former Hope, augment their irrecoverable and eternal Misery, and render their condition more lamentable then they had never had such a Hope? 3. Shall not this disappointment occasion great confusion of Faces? Shall it not fare with them, as with the Troops of *Tema*, and the Companies of *Sheba*, so that they shall be ashamed and confounded, because they had hoped, *Job* 6. 19, 20. Many pass now for great Christians, and have a hope they will not quite with, which shall fill their Faces with confusion, when they come to see, that their Hope hath been but a meer Dream. 4. Is it not a terrible plague and judgement, to be so far possessed with blindness, as not only to be ignorant, where we are, but to dream and phansie, that we walk on a sure and even ground; whereas puffed up with vain presumption, we are walking on the

very sides of the pit, not knowing, but every step may land us in Eternity, and so in everlasting confusion? Alas! how lamentable is it to see people feeding upon ashes, and turned aside with a deceitful heart, so that they cannot deliver their Soul, *Nor say, is there not a lie in my right hand, Isa.* 44. 20. 5. Providing the missing of our hope were of small importance, the matter were not so great; But to miss and be disappointed of Glory, of Eternal Salvation, of the Fellowship of God Eternally; O how dreadful must that be? how can such a loss ever be repaired? what can man give for the Redemption of his Soul? Or what shall he give in exchange thereof? what thing imaginable can repair this irrepairable Loss? 6. Providing this loss could ever be recovered, it were the more supportable; But when this one Loss and disappointment can never be again repaired, what a terrible bussiness then, to rest here, in time, on a false hope, which with them will perish, and give up the Ghost; their being not returning again to make amendment of bygone miscarriages. O! Then, should not every Soul seriously consider how greatly it is their Interest to ponder, and narrowly to examine on what ground their Hope resteth.

Now for helping such out of their self deceitfulness, who fancy they have the right *Hope*, and are yet strangers thereto; And for easing such, who cannot be convinced that their Hope

is of the right kind; I shall in short, propose some *Marks*, whereby the one and and the other may try themselves.

1. *Mark*, Let every one try how they came by their *Hope*, that Hope which is born with us, and hath alwise lodged in us, and kept us in peace, since we came into the World, providing we have no other, cannot be of the right stamp: For hope is a fruit of the Spirit; *For we through the Spirit wait for the Hope of Righteousness by Faith*, Gal: 5. 5. There is no abounding in hope, but through the power of the holy Ghost, *Rom.* 15. 13. The strength of nature, or education cannot help us here. Our Lord Jesus Christ himself, and God even our Father must give us good hope through Grace, 2 *Thes:* 2. 16. This hope is from no natural extraction, it is of Divine Extract.

2. *Mark*, True and lively *Hope*, is ever grounded upon Christ's Righteousness and Resurrection; Therefore it is a waiting *For the hope of Righteousness by Faith*, Gal: 5. 5. A waiting for what is hoped for, through the Righteousness of Christ, or only by vertue of that Righteousness of Jesus Christ, which is laid hold on by Faith; so that the hope of Glory is founded thereon: *We are begotten again unto a lively hope by the Resurrection of Jesus Christ from the dead*, 1 Pet: 1 3. So that the hope, which is not upon Christ, which is not built on his Death and Resurrection, and upon his imputed Righteousness, but on some-

thing within our selves, be it never so speciou or excellent, as an honest heart as they phan- sie, outward holiness, blamelessnes, victo- ry over corruptions, singular devotion, o whatever it be of that nature, will be but a the giving up of the Ghost, and come far shor of helping or relieving the poor Soul.

3. *Mark*, True and lively *Hope*, as it i founded upon Faith, so they go hand in hand together, 1 Pet: 1. 21. *Who by him do believe in God, that raised him up from the dead, and gav him Glory, that your Hope and Faith might be i God.* Hope without Faith laying hold upon a crucified Saviour, according to the tenor o the Covenant, is but a meer dream: Hope can not stand, but upon the pillar of Faith; There fore the Church first embraceth God as her Por tion, then she wins to the solid exercise of *Hope*. *Lam:* 3. 24. *The Lord is my portion, sayeth my soul, therefore will I hope in him.*

4. *Mark*, Where there is a real *Hope* o Glory, there will be a leaning on God, and committing of our Souls to him for through bearing, through all the difficulties, Wyn ings and turnings in our way: Our hope is con tinually in God, *Psal.* 39. 7. Others truste in their Riches, they gathered and heaped it up But for *David*, he sayes, *And now Lord, wha wait I for? My hope is in Thee*; compared wit *Psal:* 71. 5. *David* on this foundation, presse to be delivered out of the hands of the wicked

becau

because he had alwayes been his hope; For he sayeth, *Thou art my hope, O Lord God, thou art my trust from my youth;* Thus casts he all his cares and burdens on the LORD, and this was his constant way and continual practise: He had no other hope, neither acknowledged any other, knowing that he was happy, that had the GOD of *Jacob* for his help, and whose hope was in the LORD his GOD; *Psal:* 146. 5.

5. *Mark,* Where there is a Reall and Lively *Hope* of Glory, desires after bewitching pleasures will grow cold; *And now what wait I for?* saith *David,* *Psal:* 39 7. *My hope is in Thee:* He saw nothing in the World worthy his attendance, for his hope, he had established it on a sure and sufficient Object; he betook himself not to these, who said who will shew us any Good, *Psal:* 4. 6. O! When the heart through hope, hath fastened it self on GOD, how little values it all the vanity of a perishing world; The sight of Glory, which they have through hope, darkens that lustre and beauty which others see in the perishing things of a world, whose eyes being of the same substance with the world, are earthly.

6. *Mark,* This true *Hope* is accompanied with a careful endeavour to keep all the Commandments of GOD; LORD sayeth *David,* *Psal:* 119. 166. *I have hoped for thy Salvation, and done thy Commandments.* True hope is an enemy to a careless life, and is accompanied with

tenderness and earnestness: *Hope* sets the Soul a running, *Act.* 26. 7. *Unto which promise, our twelve Tribes instantly serving* GOD *day and night, hope to come.*

7. *Mark, Hope* will sit down down well satisfied on Gods bare Word; *As* Abraham, *who against hope believed in hope*, Rom: 4. 18. And how often sayeth *David*, that he hoped in Gods Word, *Psal:* 119. 49. 114. *Psal:* 130. 5. Hope will keep the Soul in Life, even when all things seems contradicting the very Promises, and to say it is vain to wait any more.

8. *Mark, Hope* is a purifying Business, *Job:* 3. 3. It sets the Soul a work to washing self in the Blood of Christ, and makes the Soul to labour in the strength of Jesus to get sin killed, the desires of the flesh and mind brought under, and the Soul sanctified; So that they will wrestle with God by Faith in Prayer, to be made fit to have an Interest of the Inheritance of the Saints in Light.

9. *Mark, Hope* makes the Soul silent and satisfied under great temptations: *David Psal* 38. was under sore trialls, the Lord chastned him, his sin was stuck fast in him, his hand pressed him sore, both Soul and Body did bear the marks, that God was contending with him for sin; Yea, his heart was overwhelmed within him, and his streng h failed him; And even when it was thus with him inwardly, enemies without

without were seeking his Life, laying snares for him, and seeking his hurt: What was it then that quieted and calmed him at this time, and made him carry as a man, that heareth not, and in whose mouth there are no reproofs, but even that which immediately follows; *For in thee O Lord do I hope.*

Having laid down these *Marks*, whereby Men may try whither they have an Interest in this lively *Hope* or not; So I would advise such who see ground of fears, because without this lively *Hope*, seriously to consider, and lay these following things to heart. As 1. It is required that the Soul through its dwelling on the thoughts of this so great a Business, be more sensible of, and affected with the missings of this Grace of Hope: Consider what a miserable condition the Soul is in, which is without hope in the World, and how lamentable their case is, who have no other hope, then a hope that will perish, which will but prove to them as a spiders web, and so faill them in their greatest need. 2. Be convinced herein, that through your self, you shall never attain unto a lively *Hope*; You must again be be gotten unto this Hope: It is wholly and only the Work of Gods Spirit, neither nature, nor any natural advantages can help you thereto. 3. Let the thoughts of your hopeless condition, stir you up to self humiliation before the Lord, which is the only way to be exalted in due

due time. 4. Forsake all ground of hope in your self; So *the poor hath hope*, Job. 5. 16. For whatever it is in your self, you bottom or ground your hope upon, it will be found to be but a slippery and sinful foundation; And the more you build thereon, it shall be the worse. 5. Lay hold on Christ, as he is offered in the Gospel, and cleave to him by Faith: For Hope is begotten in the womb of Faith: All hope not grounded on Faith and flowing from it, is but a meer phansie and chimera. 6. Having laid hold on Christ, as he is offered in the Gospel, and so resting on him for Salvation, wait for the breathings & influences of the Spirit on the Soul, in the careful and earnest undertaking and pursuit of the means, that your head may be lifted up thereby in hope.

For encouragement thereto, observe these following things. 1. This lively *Hope* in the Soul will calm many storms, and keep the Soul in an even and stayed posture, under sharp and sad dispensations, and the multitude of shakings and changings: It will deliver the Soul from many disquieting fears, and make the Soul sleep sweetly under them all, and lift up its head above difficulties, so that it shall be freed from perplexities, or be secure, *because there is hope*, Job. 11. 18. 2. This will encourage to constancy in duty, notwithstanding of opposition in the way; Hope will never suffer the heart to sink, it will be a cork to the poor Soul, which

which will make it swime through the jaws and gulfs of the greatest opposition, and most insuperable-like difficulties: When other things as so many weights and heavy loads, would bear down the Soul, Hope will draw and hold it up, that it go not to the ground: Or in case, the Soul, is at any time overcharged and brought under water, as it were to the brink of hell, *Hope* notwithstanding will recover again the Soul, out of the very womb of hell, and will it make it look outwards the Temple. 3. *Hope* hardens a man, and makes him proof against the day of battel; *It encourageth and strengtheneth the Soul, Therefore he can run through a troop*, for he knows that his head is secured, well covered and guarded with the helmet of Hope, the Helmet of Salvation, 1 *Thes*: 5. 8. *Eph*: 6. 17. 4. Hope is a strong guard against temptations: What makes a man the great offers of the World, who has a Lively Hope of Heaven! The fear of death, worldly losses, and the greatest of sufferings, will not once shake him who hath the Hope of Eternal Life: The hope of a better Resurrection will make them refuse to accept of a deliverance, upon unworthy or base terms. 5. Hope assures us of Heaven, wherefore we find that Heaven is often laid out to us by Hope, *Eph*: 1. 18. & 4. 4. *Col*: 1. 5. *Tit*: 2. 13. *Heb*: 6. 18. It is *The Anchor of the Soul both sure and stedfast, and which entereth into*

*into that within the vail, whether the forerunner is for us entered,* Heb: 6. 19, 20. 6
Hereto should these words encourage us *Psal:* 147 11. *The LORD taketh pleasure in them that fear him, in those that hope in his mercy,* 7. A hope is needful, necessary and useful, while passing through the valley of sorrow and tears so also, when drawing near the end of our journey, and when pale death comes to look us in the face; For *the Righteous hath hope in his death* Pro: 14. 32. When the hope of the Hypocrite and unrighteous person giveth up the Ghost, and forsaketh him in his greatest straits even then will the Hope of the Righteous comfort and bear up his head; Yea, when death the king of terrors hath done its worst, and conveyed the Soul into Eternity; Hope, though may take its leave of the Soul, as having no more service to do it, 1 *Cor:* 13. 13. Yet will attend the corps of the Believer to the grave and be a bed unto his dust, *Psal:* 16. 9. Until the morning of the Resurrection dawn.

Again, as to those, who really have the *Hope*, and yet cannot be convinced thereof I would say these few things.

1. It is not strange, that such who are begotten again into a Lively Hope, be now and then brought to doubtings, through these or such like grounds. As 1. Because sad and strange like dispensations are measured out unto them by GOD: this makes the Church cry out, *Lam:* 3, 18, *And I said, my strength and*

*y hope is perished from the* Lord: See v. 1. 2. his occasioned *Job* also to say, that his hope was removed like a tree, or rooted out of the ground, *Job*: 19. 8. 9, 10. 2. Because there is want of growth in Grace and Mortification, for hey hear that hope is a purifying Grace, and hey can find no advancing in that work. 3. Because they miss the other above mentioned ruits of a Lively Hope: But

2. Hope, is like to other Graces, not alwayes alike visible, sometimes so clouded and id, that it cannot be easily seen or discovered; nd in a very little, it may appear again, when the cloud and thick mist is over, as we ee, *Lam:* 3. 18 There the Church complains, that her strength and hope was perish-d from the Lord, yet she sayeth, a little after, *his I recal to my mind, therefore have I hope.* nd again v. 26. *It is good, that a man should oth hope, and quietly wait for the Salvation of the ord.* The holy Man *Job* cryeth out, as one hat hath no hope, *He hath destroyed me on every ide, and I am gone, and mine hope hath he re-oved like a tree:* And nevertheless, before all is one, and he end his reckonings, he get-eth his head lifted up on high, and hope brings im so above, that he triumphs. *Chap:* 19. . 25. 26, 27. *For I know that my Re-eemer liveth, and though after my skin, worms estroy this body, yet in my flesh, shall I see God,* &c.

3. *Hope* (as have other Graces) hath its degrees; There is a *full assurance of hope*, *Heb.* 6. 11. And there is a weak *Hope*, that cannot see farr, being accompanied with many doubtings, discouragements, fears, &c. Nevertheless a weak hope may be a true hope, being on an Evangelical ground: Hope may be lively, in respect of its root, yet weak and sickly, in respect of its present frame and operations.

4. It is not therefore safe to conclude, that there is no hope, because there is no full assurance of *Hope*, or Actual, Lively, Vigorous, or stronge Hope.

5. It were better to make an impartial enquiry, according to the forementioned *Marks*; And search and see, if ever you had any thing of a True and Lively Hope of Glory through CHRIST; And providing you have ever had it, you may then be confident that the root remains; *for the Gifts and Calling of GOD are without repentance*; *Rom.* 11, 29.

*Question.* But what shall he do, who is brought to suspect all what formerly has been wrought in his Soul, looking on it all as false work? How I say, shall such win to any clearness concerning their Hope, or what shall they do for strengthening of the same?

*Answer.* Such would lay to heart, and well improve these following *Considerations:* As

1. As *Hope* it self, is the Gift of GOD, and

not

not their own work; So is also the clear discovery of this Hope in the Soul, his Gift, and a new Gift. The observation whereof, should make the Soul fix its eye on the Soveraignity and Freeness of God, who may bestow His Gifts as He will; and depend on God for Light to see and discern things, which are given him of God.

2 As the first lively Acting of *Hope*, is a fruit of the Spirit of Life, and floweth from the Spirit of Life in them; So all the after actings depend on continual influences from Heaven. These considerations should humble them under the impression of an absolute and Soveraign Lord; And should stir them up to search and see, wherein they have provoked God, to hold in his Influences, in the continual outgoings of Hope, and withdraw his Light, whereby they might be in case to discern the being of Hope in the Soul, even when but weak in its operations.

3. Such are to humble themselves before the LORD, in the sense of their naturall frailty and inability; As likewayes of their unrighteousness and transgressions, whereby they have provoked the LORD to leave them in the dark.

4. They must endeavour to lay to heart, and renew their dependance on GOD, with uprightness of heart, and to ponder the Word, and to drink it in, for it is through patience

and comfort of the Scriptures that we have Hope, *Rom:* 15. 4.

5. The life of *Hope*, will occasion frequent outgoings and renewings of Faith on the Mediator, receiving him, as offered in the Gospel, and embracing of God, as the alone satisfying and satiating portion in Christ Jesus; For Hope groweth out of the stock of Faith, neither can it be without it. So that whenever the Soul can say, *the Lord is my portion*, he may safely conclude, *therefore will I hope*: So *David* charged his Soul to hope in God. And why? Because he was the health of his countenance and his God, *Psal:* 42: and 43.

6. They must be much on the thoughts of Gods Favours bestowed on them; The thoughts of common mercies being renewed unto them every morning, encourageth the Church to Hope, *Lam:* 3. 22. 23, 24. The dispensations of Gods loving kindness revealed in preserving them, that they are not consumed, and the renewed Fruit of his Compassion, continually discovered, and seriously considered, encourageth to Hope. Thus laying up as a rich Treasure, the experiences of these Expressions of Gods Love, and continually living therein, will work up the Soul to Hope; For Experience worketh Hope, *Rom:* 5 4. It is the nourishment (as it were) of Hope, and when this is a way, hope must become sick and weak; Whereas the thoughts of Gods Mercy

discovered

discovered through Experiences, is a noble Cordial and encouragement to hope: Let *Israel hope in the* Lord, saith *David*, *Psal*: 130. 7. And why? *For with the* Lord *there is mercy, and with him is plenteous Redemption*; That is, all the stores of Power, choise of Methods, plenty of Means; abundance of wayes to save his People out of their troubles, be what they will, are in JEHOVAH; Then Hope in Him.

7. It were necessary, there were in such, a submissivenss unto God, that there be nothing in them, of a churlish or crabed disposition against the Lord; For this occasions his further withdrawing of himself, and indrawing of his Influences, and so to leave us in the dark: It is good therefore to put our mouths in the dust, *if so be, there may be hope*, stooping in the dust, and putting clay in the mouth, for fear, that it speak against Gods Dispensations, *Lam*: 3. 29. with *Job* 40. 4, 5.

8. It were necessary and needful in such an occasion, to stand and establish themselves, in the Faith of Gods Almighty Power, whereby he can work wonders; The Faith of this helped *Abraham* to hope against hope, *Rom*. 4. He looked upon God, as one who quickneth the dead, and therefore he was not discouraged, tho the matter in all humane probability was hopeless and desperate. A sight of our difficulties in the way, as impossible to be mastered, makes us often faint and conclude, that

there is no hope, whereas a right sight of his Power and Alsufficiency, is an excellent Antidote against the same, *Gen:* 15. 1, 2.

9. Joy and Peece in believing, and cleaving to Christ, according to the Gospel, as it is a work of the God of Peace, so it makes way, not only for to hope, but to *abound in hope*, Rom: 15. 13.

10. It were good for such, they were continually laying to heart, this great and necessary duty, to wit, in a constant and continued Tract and way to forsake all other ground of hope besides God, that providing they could not with confidence say, that their hope was in God, yet that they could sincerly & freely declare that with their will they place not their Hope and Confidence on any thing within themselves; Thus the Soul may have some ground for winding up its Anchor, tho ever under the power of dreadful unbelief.

11. It were good in such occasions, they did not peremptorly and wickedly cast at the ground of hope, which otherwayes they might find, nor entertain an obstinate prejudice against themselves, but rather lay that word to heart, *Heb:* 10. 35. *Cast not away therefore your confidence.*

The *third* thing, which we have to speak of, is the ground of *Hope*, *Christ in you:* And these words may be considered three wayes.

*First*, In themselves, as holding forth the

great priviledge of Believers, in a near and inward *Union* with Christ.

*Secondly*, In so far as they hold forth the ground of this lively Hope.

*Thirdly*, In so far as they point out the Riches of the Glory of the Gospel, which is now revealed.

As to the *First*, *Christ in you*, These words hold forth the wonderful rich priviledge of Believers, in their Union and Communion with Christ, who is in them: For Understanding whereof, these following things, are worthy to be observed. As

1. This *Union* is one of the greatest Mysteries of the Gospel; However now we may wonder and admire, not being in case to take it up fully or understand the same, before we arrive in the Land of Light, where that which is imperfect, shall be done away; The Apostle calls it a *Mystery*, yea, a *Great Mystery*, *Eph:* 5. 32.

2. Though it be a great Mysterie, and so above our uptakings; Nevertheless, that we may understand so much thereof as is needful for our Comfort and Growth in Grace, let us consider that this *Union* in Scripture is held forth under diverse Similitudes.

(1.) Under the Similitude of the Union between Man and Wife in Marriage, *Ephes:* 5. 31, 32. As Man and Wife become on flesh, so Christ and the Believer become one Spirit,

1 *Cor.* 6. 16, 17. Therefore he is spoken of under the name of a Bridegroom, and the Church is called his Bride through the whole Song of *Solomon*, and *John* tells us *Chap.* 3. 29. That *he that hath the Bride is the Bridegroom*; So we read *Revel*: 21. 9. Of *the Bride the Lambs Wife*: And as this is to express the usefulness and advantageousness of Christ to the Believer, and his Right and Interest in him, with what is his; So it is also to demonstrate, as an evidence of the former, the near *Union* and *Communion*, that is between Christ and them, whereby they are made one.

(2) Under the similitude of that Union, which is between the Root and the Branches *Job*: 15. 1, 5. *I am the Vine, ye are the Branches*: See also *Rom*: 11. 17. Which points out the absolute necessity of their depending on him, for influences of Life and Strength; And the necessity of their living and abiding in Him by Faith, for that end; And so to suckle and sap from Him continually, it holds forth also their close and inward Union with Him that we in him are one Tree.

3 Under the similitude of that Union, which is between the head and the members. 1 *Cor.* 12. 12. Therefore *the Head of every Man Christ*, 1 *Cor*: 11. 3. *And he is the Head of the body*, Eph: 4. 15. and 5. 23. *Col*: 1. 18. To shew that all the Influences of Life, working, motion and feelling, &c. are of him

So that we live, move, and have our being of him; And can do no more without him, than a body without a Head; And therefore, there must be a near Union betwixt us and him.

(4.) Under the similitude of an Union betwixt the Foundation and the Building, 1 Pet: 2. 4. 5. The Believer is built on him *as lively stones*, Christ is the chief corner stone of that Building, and it is in him, that *all the building fitely framed together, groweth up into an holy Temple in the Lord*; *In whom* they *also are builded together for an habitation of God through the Spirit*, Ephes: 2. 21, 22. Which manifests that the Believer cannot subsist without him, more then a house can stand without a foundation; And therefore they must lean on him, and be firmely united to him, other wayes they can neither stand nor subsist.

(5.) Under the similitude that is betwixt the Body and the Cloathing, or Armour; The Believer is said to put on the Lord Jesus Christ, Rom: 13. 14. *For as many of you, as have been baptized into Christ, have put on Christ*, Gal: 3. 27. And he is put on as Cloath to defend from the cold, and to cover their nakednes, and also for adorning; So also is he put on as Armour for defending us against all spiritual enemies.

(6.) Under the similitude, that is betwixt the Accused and his Advocat, betwixt the principal Debtor and his Cautione, who are as one person

perſon in Judgement; Therefore it is, that the Believer is bleſſed *with all Spiritual Bleſſings in Chriſt*, Eph. 1. 3. Being chooſen in him, *v.* 4. They are crucified with him, in a legal ſenſe, *Gal:* 2. 20. They are dead with him, *Rom:* 6. 8. *Col:* 2. 20. *Buryed with him by Baptiſm unto death*, Rom: 6. 4. Quickened together, and raiſed up together, and made to ſit together in Heavenly Places, *Epheſ.* 2. 5. 6. Planted together in the likeneſs of his Death, and ſhall be alſo in the likeneſs of his Reſurrection, *Rom:* 6. 5. Yea, and *their Life is hid with* him *in God*, Col: 3. 3. So, are they ſaid to be heirs, and joynt heirs with him, *Rom:* 8. 17. All which palpably hold forth a real and legal Union betwixt Chriſt and Beliverſ to their Joy, Comfort, and ſatisfaction: Chriſt being their Cautioner, ſtands obliged for them, and anſwers in Judgement for them, as a Head and publick perſon appearing for them. As *Adam*, was in reſpect of his poſterity, ſo this ſecond *Adam*, this laſt *Adam*, as he is called, 1 *Cor:* 15. 45 47. Who is a quickening Spirit, and Lord of Heaven, he appears as a Head, and publick perſon, all his Spiritual poſterity, he binds and obliges himſelf for them, in a Covanant with GOD; And having ſatisfied for them, he is riſen from the dead, and became the firſt fruits of them that ſlept; And in him ſhall all his Spiritual ſeed be made alive, *v.* 22,

*Thirdly,*

3. This *Union* is held out to us in ſome other Expreſſions, which are moſt pathetick and condeſcending; As when Chriſt and they are called one ſeed, *Gal*: 3. 16. One Body, 1 *Cor*: 12. 13. 27. 1 *Cor*: 6. 16. 17. And make up one Myſtical Chriſt, 1 *Cor*: 12. 12.

4. This *Union*, is inward; It is a mutual in-being, for as here, he is ſaid to be *in us*, and *Rom*: 8. 10. *Gal*: 2. 20. 2 *Cor*: 13. 5. *Epheſ*: 3. 17. So, we are ſaid to be *in him*, *Rom*: 8. 1. 1 *Cor*: 3. 1. 2 *Cor*: 1. 21. and 5. 17. and 12. 2. *Rom*: 16. 7. *Philip*: 3. 9. and. 4. 21. *He in us, and we in him*, *Joh*: 14. 20. O how wonderful and inconceiveable is this *Union*.

5. This *Union* hath ſome likneſs and reſemblance, with that Union which is betwixt the Father and Chriſt, *Joh*: 17. 11. 21. 22. *That they all may be one, as thou Father art in me, and I in thee*, and again, *that they may be one, even as we are one*.

6. This *Union*, is not only between Chriſt and the Souls of Believers, but alſo between Chriſt and their Bodies; For their Bodies are ſaid to be Temples of the Holy Ghoſt, 1 *Cor*: 6. 19. And by the vertue of this Union, their dead Bodies, ſhall be again raiſed in the laſt day: *For, if we believe that Jeſus died, and roſe again, even ſo them, which ſleep in Jeſus, will God bring with him*, 1 Theſ. 4. 14.

7. This *Union* is not only near and inward, but

but also durable & lasting; Therefore, he is not only in us, but dwelleth in us, *Ephes:* 3. 17. And we are said to abide in him, *Joh:* 15 6. 7. And as we are dead in Christ, 1 *Thes:* 4. 14. *Rev:* 14. 13. Even so, in Christ shall we be *made alive*, 1 *Cor:* 15. 22. And *with him* 1 *Thes:* 4. 14. So, that death cannot loose that knot, otherwayes the hope and comfort of the Believer, which proceedeth from this Union, were loose and unsure; For if in this life only they had hope in Christ, *they were of all men most miserable*, 1 *Cor:* 15. 19. with Rom. 8. 11.

8. As it is excellent, near and inward, so greatly useful; There being no life, strength, working, moving, growth, or fruitfullness without it: — *If any Man have not the Spirit of Christ, he is none of his*, Rom: 8. 9. Christ Jesus must be in us, except we be Reprobates 2 *Cor:* 13. 5.

9. We must be careful, not to have perverted uptakings of this *Union* betwixt Christ and a Believer, or of Christs In-being in a Believer; That is, we are not to have carnal uptakings thereof; As it were such an Union, as between the clay & the thing formed thereof, or betwixt the vessel, and the water that is in it, or betwixt things confounded and mixed together in one: Nor are we to take it up, in a way and wayes derogatory thereto; As if it were a substantial *Union*, such as there is, among the Person

Persons of the Trinity, or between Christs God-head and Manhood: Nor should we think prophanlie of it, as if it were a meer phansie or notion. But we are so to apprehend it, as a real, tho Mystical, Mysterious and Spiritual Union, having Real and Spiritual Effects in Life and Death, and after Death, to wit, Peace with God, Reconciliation, Redemption, Remission of sins, Justification, Adoption, Approaching to God with Confidence, Santification, Comfort, Joy in the Holy Ghost, a Joyful Resurrection and Eternal Glory.

10. As this Union is Spiritual in it self, so it is made up through a Spiritual Bond of Means; For, as it is, through Faith on our part, *Eph:* 3. 17. So through the Spirit on his part, the which is promised in the New Covenant, *Ezek:* 36. 27. *Isa:* 59. 21. Christ hath promised to send him, *Joh.* 15. 26. And he must abide with us for ever, *Joh.* 14. 16. Therefore Christ and they are called one Spirit, 1 *Cor:* 6. 16, 17.

But to come more particularly to the purpose, we shall now point out and demonstrate, in what respect he is to be in the Believer, *Christ in you*: We may apprehend Christ to be in the Believer, in these respects.

1. As a King in his Kingdom, sitting upon his Throne, Ruling and Defending it by his Laws and Statutes, preserving it by his Wisdom

from inteſtine Ruptures, Diviſions and Broyl
and by his ſtrength and mighty Power fro
Outlandiſh Invaſions; So is Chriſts Re gnin
as Head, Law-giver, and great Commande
in the Souls of his People, by his Laws an
Statutes; So is he ſaid to *Reign over the houſe*
*Jacob* --- Luk: 1. 33. *with* 1 Joh: 4 4.

2. As the Maſter of a Family in his ow
Houſe, where he dwells with Contentmen
Eaſe, Satisfaction, Pleaſure and Delight, a
beholding his Houſe: Even ſo, Chriſt dwel
in the Hearts of his People, *Eph:* 3. 17 An
therefore called *his own houſe, Heb:* 3. 6. An
*an habitation of God through the Spirit, Eph:* 2
22. Chriſt ſtanding before the door, pro
miſeth to ſuch as will open to him, to come in
*Revel:* 3. 20.

3. Chriſt is in the Believer, as a Tradſ
man in his Shop, doing the Work of his Cal
ling; I ſay, ſo is Chriſt advancing the Work
Grace in the Believer, for *he liveth* in them
*Gal:* 2. 20. *And if Chriſt be in you, the body*
*dead becauſe of ſin, but the Spirit is Life, becau*
*of Righteouſneſs, Rom,* 8 10. As the God
this World, that is the Devil, is and dwel
in them, to whom the Goſpel is hid, and wh
are loſt, blinding the minds of them, whi
believe not, 2 *Cor:* 4. 3. 4 And as *the prince*
*the power of the air,* that evil ſpirit doth wo
*in the Children of diſobedience, Epheſ:* 2.
Even ſo, Chriſt having caſt out this ſtron
ma

man, comes to the heart, and takes possession thereof, and worketh therein, what is well pleasing in his eyes.

4. Like into one in his obtained possession, and in his Garden, delighting himself in the enjoyment of what he hath gotten and purchased: Even so is Christ in Believers having purchased them unto himself, and that with his own Blood, possessing them as his own, and there delighteth he himself as in his Garden, *Song.* 6. 2 *My Beloved is gone down into his Garden, to the beds of Spices, to feed in the Gardens, and to gather Lillies.*

So, that this Expression, *Christ in you*, holds forth, (1.) Christ reconcilled with them by faith; He stands no more at the door knocking, but he is let in, and there is peace betwixt him and them, he is come in. (2.) Christs inward Affection to them; He cannot but love them, in whom he dwells and abides; In whose bosome he layeth his head, and in whose Heart he hath his Throne. (3.) Christs special acknowledging them to be his ransomed Ones; for his peculiar Treasure, for his House, and constant dwelling Place. (4.) Christs working in them, the work of Holyness, and drawing in them more and more lively Draughts and Lineaments of his new Image, that the new Man of Grace may be stronger and stronger, & they made more and more conformable to the Prince of their

Salvtion in all the Graces of the Spirit. (5.) Christs reigning and sweying his Scepter in the Soul; And that his Laws are obeyed, his Statutes sollowed, and that there is no willing subjection to any other Master; That Christ having cast out the old tyrant & usurper, he is acknowledged as the Alone and Lawful Sovereign. (6) Christs resting himself in his Love to them; For where he loves, there is his resting place, there he makes his abode, (7.) Christs being in them, as their life, the Fountain and Well spring of all Life and Operations, *Gal:* 2. 20. (8.) In a word, It holds forth that Christ is in them, to do in and for them, to bring them up to Glory, to lead them through difficulties, to strengthen them against opposition, to comfort them against discouragements, and to support them under crosses, and so in the end to bring them home.

*Question*, But how is *He* in the Believer?

*Answer*, He is there, not only as God; For so is he over all, neither is he there meerly as Man; For he is so in Heaven, at the Right Hand of the Father, where he must abide, *until the times of restitution of all things, which God hath spoken by the mouth of all his Holy Prophets, since the World began*, Acts. 3. 21. But as Mediator, not in Person, but by his Viceroy, and great Lord keeper of his Room, the Holy Ghost; For he is the Comforter, that

shall

shall ever abide with us; And for whom Christ prayed the Father, and whom he was to send, *Joh:* 14. 16, 17. 26. *Joh:* 15. 26, and 16. 7. 13.

*Question*, But is it by the Spirit himself, that Christ lives and abides in the Believer; Or is it alone by the Graces, Effects and Operations of the Spirit?

*Answer*, By whatever of the two it be, by this way of Christs indwelling, is every way strong ground of Consolation, and affords solide Joy, and a sure well grounded Hope of Glory. Notwithstanding, there are several Expressions in Scripture that seems to plead for the Spirit himself. As

1. The Believer is said to be *the Temple of God* & of the Holy Ghost, *1 Cor:* 3. 16, 17, and 6. 19. Which gives to know more than that they have his Graces, as the design & ground of the Apostles reasoning holds forth, *Know ye not that ye are the Temple of God? And that the Spirit of God dwelleth in you? If any man defile the Temple of God, him shall God destroy: For the Temple of God is holy, which Temple ye are.* Here three times they are called Gods Temple, And not only so, but as if the Apostle would further lay forth the business, he adds, *And that the Spirit of GOD dwelleth in you:* All which may be said very properly of a Person, and more properly than of any work wrought by the Spirit. To the same purpose the

Apostle speaketh, 1 Cor: 6. 19. *What, know ye not, that your body is the Temple of the Holy Ghost, which is in you, which ye have of God*--- The Holy Ghost is said to be in them as a Temple.

2. The Spirit is spoken of as a Gift, with a difference from his Works and Effects of Grace; ---- *Because the love of God is shed abroad in our hearts by the Holy Ghost, which is given us*, Rom: 5. 5. Here is the Grace of Love wrought by the Holy Ghost; And moreover the Apostle sayes, that it is by the Holy Ghost, *which is given unto us*; So that the Holy Ghost himself is given as a special Gift, besides that of his Fruit and Operations in the Soul; Compared with *Ezek*: 36. 27. *And I will put my Spirit within you*.

3. Christ promises to send him in his Room, and mentions him alwayes as a Person that he will send to dwell and abide with them, to work in them; So saith he, *Joh.* 14. 16. 17. *And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever* (So that it is the Comforter himself that he promiseth here, and not simply his Comforts) And who is this Comforter? *Even the Spirit of Truth, whom the World cannot receive because it seeth him not, neither knoweth him, but ye know him*: And as if this were not sufficient he adds further, *for he dwelleth with you and shall be in you*: And yet further, v. 26. *But the Comforter, which is the Holy Ghost*

whom

*whom the Father will send in my Name, He shall teach you all things* ..... So that the Comforter himself as distinguished from his teaching, is promised here, And *Joh*: 15. 26. He is also promised as contradistinguished from his Operations, and testifying of Christ.

4. The Believer is said to have the Spirit, So that they belong not to Christ, who have not have the Spirit of Christ, *Rom*: 8. 9. He is said to *dwell* in them, *Rom*: 8. 11. 1 *Cor*: 3. 16. 2 *Tim*: 1. 14. To be with them *Joh*: 14. 17. And to be in them, *Rom*: 8. 11.— *By his Spirit that dwelleth in you.*

5. Not only doth the Spirit help our infirmities, which is through Grace; But the Spirit himself, is said to make intercession *for us with groanings which cannot be uttered*, which appears to be somewhat other, that is given them then the meer Graces of the Spirit; And that because there immediately follows, *And he that searcheth the hearts, knoweth what is the mind of the Spirit*, Rom: 8. 27.

6. The Believer is said to be *sealled with the holy Spirit of promise*; And he *is the earnest of our Inheritance*, *Eph*: 1. 13, 14. And given as a seal and Pledge, *Eph*: 4. 30. The earnest of the Spirit is given in their hearts, 2 *Cor*: 1. 22 So also 2 *Cor*: 5. 5. which seems to hold out more than his Fruits.

7. Therefore the Believer is commanded not only, not to *quench the Spirit*, *Ephes*: 5.

19. which may have respect to his Operations, and Indrawings of Grace in the Soul; But also, not to grieve the Spirit, *Ephes:* 4. 30. Which seems to import the dwelling of the Spirit in them.

8. It is by vertue of this Union betwixt the Spirit and the believer, that their very dust is raised up in the last day; so that God by the Spirit that dwelleth in them, shall quicken their mortal bodies, *Rom:* 8. 11. This Spirit then that dwelleth in them, must be somewhat else, then his Graces, for by these, the mortal bodies are not quickened. And he is called *the Spirit of Him that raised up Jesus from the dead,*

9. He is said to be sent forth into their Hearts, *crying Abba Father, Gal:* 4. 6.

10. *David* prayeth expresly, *Psal:* 51. 11. That the LORD would not take his Holy Spirit from him.

*Use,* 1. This is a noble point of Truth, and full of many grounds of Comfort: And how could Believers otherwayes then rejoyce, providing this Union betwixt Christ and them were believed? Did they know that Christ were in them, keeping house in them, dwelling with them, with joy and satisfaction, would it not make them sing under all adversity. And that upon a four fold account. 1. Upon the account of the great Honour which is brought to them thereby, even to them, who formerly

formerly were meer cages of unclean spirits, and yet still have much coorruption abiding in them: That the King of *Zion*, who is King of Kings, Lord of Lords, Heir of all, the Brightness of his Fathers Glory, and the express Image of his Person, *Heb:* 1. 3. *Who is the Image of the invisible* GOD, *the first borne of every Creature*, Col: 1. 15. That he (I say) should come and loege with them, lodge in their Heart, within their Soul; That he whom the Heaven of heavens cannot contain, that is High and Lofty, who dwells in Eternity, should live with such a One, and be united with such: O what incomprehensible Honour is this! *Elizabeth* cryed once with great admiration, *And whence is this to me, that the Mother of my Lord should come to me*? *Luke.* 1. 43. And may not the Believer with much more admiration cry out, *And whence is this to me, that my Lord himself should come to me*? And not only so, but come to me, and dwell and abide with me? 2. Here is great comfort on the account of profit and advantage: Have they the Heir of all things, so near to them and with them, living in them, what can they then want? For if Christ be theirs, all things are theirs, life, death, things present, and things to come, 1 *Cor*, 3. 22, 23. Hath God given Christ, and *shall be not with him also freely give us all things*? *Rom*: 8. 32. And what can they lack that have all things? what can they want, who have Him in

in them, in whom *dwells all the fullness of the God head bodily*? *Col*: 2. 9. What want they who have Heaven? And can they want Heaven within them, who have Christ within them? They are compleat in him, *Col*: 2. 10. Which is the Head of all principality and power. 3. Here is comfor upon the account of safety; Who, or what can harm them, who have preservation or salvation within them? Christ the Author of Eternal Salvation within them. O what security for them, in whom he is! What can tribulation or distress, or famine or nakedness, or peril or sword do to such? can they separate him, who is become a Habitation for Christ, from the love of GOD, which is in Christ Jesus? No, no; can the ship drown wherein Christ is? Can fire or water, harm a Soul, who is a Habitation for Christ? What can satan do against Christs lodging? Can he, or dare he cast it down? 4. Here is Comfort upon the account of security and tranquility: For who can weaken and endamage their right to Glory, that allready have begun Glory in the soul, to wit, *Christ the hope of Glory*? can satan or the world make such an one miserable? No, surely; greater is *He* that is in them, then he that is in the world, 1 *Joh*: 4. 4. What surer pledge of Heaven and Salvation, can the soul have, then a begun possession? What is Heaven, other then a life of Communion with GOD, in the neareſt and

strictest

strictest degree? And what stricter Union can any have with Christ than to have him in them?

*Use*, 2 Unbelievers and strangers to Christ, may hence gather these principal Points for their better improvement of the foresaid Truths. 1. Have no mean thoughts of the life and state of Believers; You see to what they are exalted, however contemptable in the eyes of the World: despise you such an incomprehensible rich advantage? It is no such despicable and mean Life as, you phansie: Have then a higher esteem thereof, if you would be truely Wise. 2. Again, on the other hand, ponder seriously, what a fearful and miserable condition it is, wherein ye are who are strangers to Christ; And in place of *Christ in you, the Hope of Glory*, ye have Satan in you, working the works of darkness, blinding the mind, *lest the light of the glorious Gospel of Christ, who is the Image of God, should shine unto you*, 2 Cor: 4 4. Being without Christ, o ye have no hope, *strangers from the Covenants of promise, and without God*, Ephes: 2 21. Without a Leader and Commander, *Isa:* 55. . Without Protection or Joy, and without ll that is good. 3 Do not only think on it, ut dwell on the thoughts of it, until that your earts be wrought up to a real sorrow and rief, that ye have been so long in such a conition, and have keeped Christ so long at the

door,

door, and so have forsaken your own Mercies, and have loved death rather then life. *Jonah.* 2. 8. *Prov:* 8. 36. 4. Endeavour earnestly to win free of this estate, and to be Partakers of this singular and unspeakable advantage, to have Christ in you. Seek unto to him, who hath the Kings keys, and the keys of of *David*, and *that openeth and no man shutteth*, That he may put his hand into the hole of the lock, and cast open the leaves, and undo bolt the dear of your heart and come in. Whatever ye do, Be carefull that ye wrong none of them, Ye see who is near hand them, and whose House and Habitation they are: Do them no hurt, lest ye bring on your selves, the wrath of him that dwelleth in them.

*Use*, 3. For Application of these comfortable Truths aright, there are several Duties required of Believers themselves.

1. They must make use of Christ for Light Counsel and Direction in all their wayes; Seeing he is so near unto you, that he is even within you, then make all your difficulties known unto him; Undertake nothing without his Advice: Believers are to trust in the Lord with all their heart, and in nothing to lean unto their own understanding, acknowledging him in all their wayes, and he shall direct their paths, *Prov:* 3. 5. 6. Thus therefore, as they received Christ Jesus the Lord, so should they walk

walk in him, *Col.* 2. 6. Setting him up for their Patern and Example, and so walking as he walked in the World, in all Humility, Patience, Love, Zeal, Holiness and Uprightness, that thereby it may appear that Christ is in them, and that they are rooted and built up in him, and established in Faith.

2. They must lay to Heart that great Duty of growing in Grace, and bearing Fruit in him, *Joh.* 15. 2. That this Union with Christ may appear; For when found fruitful in him, then it appears that they are united unto a Fruitful and sappy Root, and that the fountain of Life and influences is in them: And on this account are they to be the more diligent in these following Duties. As 1. Live in the constant and real Convictions of your Impotency to do any thing of your selves, knowing that ye are not sufficient of your selves, to think any thing as of your selves, 2 *Cor.* 3. 5. 2. Acknowledge that all your sufficiency is in Christ, through whom ye can do all things; *Philip.* 4. 13. Believe his All-sufficiency and readiness to help and bear through Difficulties, all such, who will imploy him and his Grace. 3. In confidence hereof, go to him for help, depend on him for assistance, according to the promises, lay the weight of the Duty on him by Faith. 4. Lean and rest on him by Faith: And so venture upon every commanded Duty with uprightness of Heart.

3. The Believer must lay to Heart the Duty of rejoycing in him, and of boasting alone in him: And that in these respects. 1. As having all what they have, in and through, and for him alone; As also all they have to expect for the making of them compleatly happy, must run through this Channel, so that the Believer is alone *Compleat in him*, Col. 2. 10. 2. Because they will find all their wants, through Losses, Crosses, Tossings, sharp Dispensations, &c. Richly made up in Him, in whom *Dwelleth all the fulness of the Godhead Bodily*, Col. 2. 9. For He is in them. 3. Because, that through Him they are brought to the highest pitch of Honour and Credite imaginable, as having Christ abiding and dwelling in them. 4. Because that through Him they have the surest hope of seeing God, and of dwelling in Glory eternally; For Christ in them is the hope of Glory. 5. Because that in Him they have cause to triumph over Death, Hell, the Grave and Corruption, and over a Body of Death, *Rom.* 7. 24, 25. 1 *Cor.* 15. 55. 6. Because they have him near at hand, to go to, in all their Needs, Miseries, Doubts and Questionings, Weakness, &c. He is ever at hand, for he is in them.

4. Seeing Christ is come so near unto them, that He is in them; so they are to keep near Communion and Fellowship with him; and that in these following respects. 1. That they con-

converse with him in their thoughts, separating themselves from all others, singly to speak with him, adoring and admiring his Love and Condescendency towards them, and with delight continuing in the Meditation of his Person, Offices and Mediatory Works, &c. 2. That they be often speaking with him in Prayer: And thus keeping up a Correspondence with him, laying out all their wants before him, pouring out their Souls in his Bosome, going to him on all occasions. 3. That they seek advice of, and consult him in all Emergents, attempting nothing, without giving him notice first thereof. 4. That they set him up continually as their Patern, that they may be *Followers of God as dear Children*, Ephes. 5. 1. He hath left us *an example, that we should follow his steps*, 1 Pet. 2. 21. 5. That they unbosome their whole Secrets to Him, seeing He is their Heart and bosome Friend, and seeing this is the real and sure token and demonstration of resting in, and crediting of Him. 6. That they approach unto Him, or unto God through Him, with all Christian freedom and familiarity, with an assurance of acceptance, seeing He is come so near to the Soul: For in him, *We have boldness and access, with confidence by the Faith of Him*, Ephes. 3. 12. And *through Him we both have an access, by one Spirit unto the Father*, Ephes. 2. 18. 5 Seeing it hath pleased Christ, so worthy and excellent a Guest, to take up

Lodging in the Souls of Believers, they must beware of grieving Him: We should be loath to let a good Guest go to the door upon the account of our incivility. Now among other things, these following will grieve Christ and and provoke him to depart, (1.) Incase we have not that high esteem of Him as we ought; any will soon weary in Company, where affronted and slighted. (2.) Providing due honour and Respect to him be not intertained and fostered, notwithstanding of all our forementioned freedom and familiarity with him: For homlines must not spill good Manners. He is a great King and Jealous God. *A Son Honoureth his Father, and a Servant his Master: If then I be a Father, where is mine Honour? And if I be a Master, where is my Fear? saith the Lord of Hosts,* &c. Mal. 1. 6. (3.) Providing we have not strong, hearty, and sensible desires after him: For as Love and Kindness waxeth cold, so Friendship dryeth up. His Love is strong, and love must be answered with love, otherwayes it turns into Jealousie; He is a jealous Lover; And as his Love has mounted far above all Love, yea above all the Love of Women, though distilled into one: Therefore we should carry our selves, as ever sensible hereof, continually praying that our Hearts might alwayes be directed *into the Love of God,* 2 Thess. 3. 5. And we keeped therein *Jude* v. 21. And *may abound yet more and more* Phil

Phil. 1. 9. (4.) Providing we be carnally minded, this will chase him out of the Soul; *Because the Carnal mind is enmity against God*, Rom. 8. 7. (5.) Providing we give free access to inward Corruption, that will exceedingly grieve him: For he is come expressly into the Soul, to break that yoke of bondage; And to deliver the poor Soul from the Tyranny of Sin: And when man willingly subjects unto his unreconcilable enemies, it is a direct and open declaring, and proclaiming our unwillingness to intertain him longer in the Soul, and a seeking these beastly, self and Soul-ruining Lusts and Desires above him: And that cannot but grieve him, when he sees Satans company more prized then his. (6) Providing we disesteem and undervalue his Doctrine, Leading, Counsel and Advice, resisting his Motions, and trampling on his Laws; This will make him weary of his Lodging, when we are not so ready as formerly to do what a Friend desires us, and when not so willing to take his Advice, and to follow it, then it is a Symptome, that we are jealous of him, and wearied of his company. (7) Providing we be lazie and sloathful in Duty: This will grieve the Spirit, because he is dishonoured thereby, and in effect declared to be a dry sapless Root, when the branches in him are seen without Fruit, notwithstanding of all their fair leaves,

6. Is Christ so affable and gracious, that he takes up lodging in poor Souls? Then they should heartily welcome him, and let him know so much: And that 1. By giving him the Throne, and the head of the Table, with the best place in the House, for he is worthy: He is the Lord of Hosts, the Master, the Husband, the kindly Suiter; Hereby we manifest our high esteem and burning Love towards Him, as knowing that none is to be compared with him. 2. To make him the more welcome, we should call in all our scattered Desires and wandering Affections, which now are spent and set loose in hunting after the scum of empty shaddowy Vanities, and gather them in, and direct them all towards him, as to the Center: As being only worthy of all Love and Affection; for *He is altogether* and wholly *Lovely*, *Song* 5 16 And *the Desire of all Nations*, *Hag.* 2. 7 3. We should to the uttermost of our Power, lay out our selves for Him, sparing no cost nor Labour to please Him, and to evidence our sincere affections towards him. 4. We should give him his whole will and Command over us, and over what is ours; so that all our Power, Wisdom, Will, Conscience, Memory, Affections, &c. With all the Members of our Body attend his Command; so as he might ever freely take and dispose of us and ours, according to his good pleasure, without opposition or gain-

saying,

saying, whereby he might be the more freely Master of the House, and freely make use of all, according to his Will. 5. We should side with him against all that would oppose him in our Souls; And by his Authority, and through his Strength, we should put to the door, all that are enemies to him and his Interest in our Souls: were it the right eye, or the cutting off of the right hand, if in opposition to him. 6. We should with cheerfulness and our stretched Hearts, run in the wayes of his Commandments, and do his will with delight and readiness, and seek to know what might please or displease him, that the one might be done, and the other eshewed, whatever might follow thereupon.

7. Hath Christ so far honoured the poor Believer, as to come under a roof with him, yea as to come into his Heart, to dwell and abide there; And should they not seek all occasions again to honour him? Namely, 1. They should put the Crown upon his Head, *and behold* King Solomon, *with the Crown, wherewith his Mother crowned him, in the day of his Espousals, and in the day of the gladness of his Heart.* 2. They should earnestly and carefully observe all the Precepts and Ordinances in the Worship, whereby he is publickly and solemnly served and honoured in the World; This is the honour and open Testimony of Respect he calls for The sons of *Eli*, honoured him not thus, ne-

ther *Nadab* and *Abihu*, nor *Uzza*, nor the *Bethshemites*, wherefore his fierce anger was powered forth against them. 3. They should recommend him to the Love and Esteem of others, speaking good of him in all Companies, laying forth his Beauty and desireableness as the Bride doth, *Song.* 2. And so engaging and perswading others to love him. 4. They would so carry themselves, that others that look upon them, may see a desireable Lovelyness and Beauty in Christianity, That is, by walking chearfully in the wayes of God, that others may not be scarred therefrom, through their sad and dejected carriage, as if there were no reason of Joy and Gladness of heart in the Service of God; and as is he were an unkindly and hard Master, whom they serve.

8. Is Christ himself within the Believer, then surely they are called to walk so, that all that notice them, may distinctly see, and freely say, that such have not only been with Christ, but that they are continually with him, and he with them, and that he lodges and lives in their Souls: And for that effect. 1. They should have a care, that they be not conformed to this world, but transformed by the renewing of their minds, *Rom.* 12. 2. That it might be manifest, that they serve another Master, then the world serves, and that they are moved and led by another Spirit. 2. Their hearts should be lifted up in the wayes of the Lord;

As it was with the Heart of that good King, 2 *Chron:* 17. 6 3. Their walk and carriage should be singular, Heavenly and Spiritual, as being above the World, and the vanities thereof, as having their Hearts and desires in Heaven, *Where Christ sitteth on the Right Hand of* GOD, Col: 3. 1. And as having their Conversation in Heaven, *Phil:* 3. 20. And *as it becometh the Gospel*, Phil: 1. 27. Having Christ in them, so should they be dead and crucified to the World. 4. Thus having Christ in them, whose eyes are as a flame of fire, who sees their whole carriage, and knows the frame of their Hearts, they should endeavour in their whole carriage and walk to be upright and without hypocrisy, that they may present themselves pleasant before him, who sees the secrets of of the Heart; *For our rejoycing is this*, saith the Apostle, 2 Cor: 1. 12. *The Testimony of our conscience, that in simplicity and Godly sincerity, not with fleshly wisdom, but by the Grace of* GOD, *we have had our conversation in the World*, &c. *Wherefore laying aside.... all guile and hypocrisies*, ... 1 Pet: 2. 1. 5. They should then make it appear that Christ is in them, by serving him after a lively manner; So it is not sufficient to follow Duties, but to perform them as living in Christ, or as having Christ, living in them, as having the Fountain of Life within them, and the Bread of Life; Therefore are they to present their bodies a living sacrifice unto GOD,

Rom.

*Rom:* 12. 1. And shew forth themselves *a lively stones--built up a Spiritual House,* --- 1 Pet: 2. 5. 6. They must also make this evident by their Zealous way of walking, seeing Christ hath a loathing at lukewarmness, *Rev:* 3. 15: 16. That they are *Zealous of good Works,* Tit. 2. 14. 7 Their Christian carriage should fill them with Joy and Gladness, as delighting themselves in the Law of the LORD, and rejoycing in serving and pleasing of him. 8. They must walk in the fear of the *Lord*, and be in his fear all the day long, and carry themselves circumspectly and tenderly, as in the sight of Jesus Christ, who is in them, and looketh upon them, wherever they be, and in whatever they are doing.

9. Is Christ come into their Souls to work his work, then they should not suffer him to be idle, but give him employment: He accounts Employment the greatest Friendship, and best Reception that we give him; To wit, 1. That he teach and lead them in the wayes of GOD; Thus he getts Employment as a Prophet. 2. That he command and lead them as a King; Whereas corruptions diverts from following the Dictates of his Spirit; He is given for *a leader and commander to the People,* Isa: 55. 4. And for that end, he must be employed. 3. That he wash them from their daily polutions, seeing he is *a fountain opened to the House of* David, *and to the inhabitants of* Jerusalem, *for sin and*

*and uncleanneſs*, Zach: 13. 1. His blood *cleanſeth us from all ſin*, 1 Joh: 1. 7. And *he is faithful*, &c: v: 9. 4. That he pray for them as an Advocate with the Father, being a *Propitiation* or atonement *for* their *ſins*, 1 *Joh*: 2. 1, 2. .... *Seeing he ever liveth to make interceſſion for them*, Heb: 7. 25 5. That he renew & ſanctify them wholly in Spirit, & Soul, and Body, that he renew them wholly in the inward Man; So that the new Man of Grace may grow, and corruption may be brought under. 6. That he ſtrengthen them, *with all might, according to his Glorious power, unto all patience and long ſuffering with* Joyfullneſs, Col: 1. 11. That he may grant them, *according to the riches of his Glory, to be ſtrengthened with might by his* Spirit, *in the* Inner man, Epheſ: 3. 16. That they may *be ſtrong in the* Lord, *and in the power of his might*, Epheſ: 6. 18. 7. That he may refreſh and enliven them, when ſinking and fainting under fears, weakneſs, outbreakings of corruption, hidings of the Lords Face, or ſuch like. 8. In a word, that he may make them *confident of this very thing, that he who hath begun a good work in* them, *will peeform it, until the day of Jeſus Chriſt*, Phil: 1. 6. That in him they may perfect their Holineſs in the fear of God, 2 *Cor*: 7. 1. That ſo the work may be Crowned to his Glory: That they may be preſented to him, *A glorious Church, not having ſpot or wrinkle,...but that* they *ſhould be Holy and without blemiſh*, Epheſ. 5. 27. 10. See-

10. Seeing Christ is so near them, that he himself, is in them, so they should have their retreat to him, in all their difficulties, for help and deliverance: And that 1. when distempered with doubtings and discouragements anent their State, present frame, or Duties: For with him is the Fountain of Life, and in his Light shall we see Light, *Psal.* 36 9. 2. When they are assaulted with sinking discouragements, so that they cannot stand and subsist under their burdens: For in him alone, and in the strength of his power, can they be strengthned: He can make them renew their strength, and mount up with Wings as Eagles, to run and not be wearied, *Isa.* 40. 31, 3. Or when disordered with outward losses or crosses; For he only can make up all their losses, and fully satisfy, being an incomparable portion, *Jer.* 10. 16. 4. When they are confounded with fears, whether from the breaking forth of Corruptions, or from the deceitfulness of their own Heart, the cuningness of Satan, the weakness of Grace, the accusations of Conscience, &c. Seeing he is a present help upon all occasions, and easily with a blink of his Countenance, can drive away all these clouds and grounds of fear.

Having now given some Observations of these words, *Christ in you*; We come now to speak of them, in so far as they are the ground of the hope of Glory: And so they teach us, that

that Christ in the Soul, is a most sure, clear and certain ground of a lively hope of Glory, which we shall manifest and confirm with these Scriptural Reasons.

1. All such in whom Christ is and Lives, He hath purchased and bought with his Blood, *Gal.* 2. 20. *Christ liveth in me* (saith he) and then addeth, *Who loved me, and gave Himself for me.* Such are bought with a price, both Soul and Body, 1 *Cor.* 6. 20. And seeing Christ hath bought them so Dear, and taken possession of them, as of his peculiar Treasure, what is there that can afford ground once to call in question. or doubt of their Salvation, they are bought unto Glory, and Glory is purchased unto them, and Christ possesseth them as such, and so they are certain of Glory. 2. *There is no condemnation to them which are in Christ Jesus,* Rom. 8. 1. And who are in Christ, the same hath Christ in them, as is clear from what follows in that Text, *ver.* 9. 10. 3. That Christ in the Soul, saves, that however they were once without Christ, yet now are they *made nigh by the Blood of Christ*; Who is our Peace, and hath reconciled us unto God, *Ephes* 2. 12, 13, 14, 16. Reconciled Souls shall certainly possess Glory. 4. Christ is called our Life; and our Life is hide with him in God, *Col.* 3. 3, 4. They then that have him in them, may be assured of Eternal Life. 5. Such in whom Christ lives, shall be *Filled with all the fulness of*

*God*, as we see *Ephes.* 3. 17, 19. That is, until begun Grace here, be perfected in Glory hereafter, where we shall be filled fully and compleatly with the fulness of God, enjoying his presence in immediate Communion with him, so full as we shall be able to contain.

*Job.* 17. 23, 24. 6. Christ is made for all such, Wisdom, Righteousness, Sanctification and Redemption. 1 *Cor.* 1. 30 How then can they be deprived of Salvation? 7. Such are the Children of God, as the Apostle saith *Rom.* 8. Who are led by the Spirit, have the Spirit of Christ in them, *ver.* 9, 10, 11. *For as many as are led by the Spirit of God, they are the Sons of God*, ver. 14. *And if Children, then Heirs, Heirs of God, and joynt Heirs with Christ*, ver. 17. So that Christ in them, must be a certain and sure hope of Glory. 8. Providing Christ be in them, then *The Spirit is Life* (saith the Apostle, *Rom.* 8. 10.) *Because of Righteousness*: That is, their Soul and Spirit is already living, by vertue of Christs Righteousness, and the Life of Glory is begun in them, therefore they shall live the Life of Glory hereafter. 9. These that have Christ in them they have received *Abundance of Grace, and of the Gift of Righteousness*, through Christ living in them; And so shall certainly *Reign in Life* by Him, *Rom.* 5. 17. 10. Such who have Christ in them, they are quickned together with Him, yea they are raised up together *in Heavenly places*

*places in Christ Jesus.* Ephes. 2. 5, 6. Christ takes possession in their Name, and they in him, as their Head and Agent: And so in effect, and in respect of legal Certainty, they have present possession of Glory; so that Christ in them, must be the assured hope of Glory.

For further clearing and confirming hereof, observe these following *Considerations.* To wit. 1. That Christs being and living in the Soul, gives us to know the greatest Love and Respect He hath for that Soul: And whom he Loves, He Loves unto the end, *Joh.* 13. 1. And what can separate the Soul from his Love, *Rom.* 8. 38, 39. 2. Christs coming into a Soul, intimates his union therewith, which union is fast, and who can loose it? And being one with him, and united with him, so they shall be alwayes with him: He hath prayed, that they might be with him, where he is, that they might behold his Glory, *Joh.* 17. 24. He will not want his Servants: For where he is, there they must be also, *Joh:* 12. 26. 3. Christs being in the Soul, holds forth his protection; He is in them, to own and defend them; & who can wrong them whom Christ defends? Whom Christ defends, the Father defends also, *Joh.* 10. 27, 28, 29, 30. *My sheep hear my voice, and I know them, and they follow me. And I give unto them Eternal Life, and they shall never perish, neither shall any man pluck them out of my hand.*

*My Father which gave them me, is greater then all, and no man is able to pluck them out of my Fathers hand. I and my Father are one.* 4. Christ is in them, taking possession of them, as of his own purchase: And who shall, or can take his Possession over his head? *Because greater is He, that is in* them, *then he that is in the World,* 1 Joh. 4.4. 5. He is in them, as fitting and preparing them for Glory, and Sanctifying and cleansing them, *With the washing of Water by the Word: That He might present* them *to himself a Glorious Church, not having spot or wrinckle, or any such thing, but that they should be Holy and without blemish;* Ephes. 5.26, 27. 6. He is in them by his Spirit, as the pledge and earnest of Glory, *Ephes.* 1.13, 14. 2 *Cor.* 1.22. 7. In a word, that he is in them, is begun Glory, Glory in the Seed, and in the out-sprouting: He is in them, working the work of Grace, and that is the foundation of Glory: Here they have begun Communion with him, and that shall never be broken off, but be carried on to a more immediate, sweet, full, and uninterrupted Fellowship in Glory; so that Christ in the Believer, can be no other thing then the sure hope of Glory.

*Use* 1. This Truth makes way for confuting 1. *Papists,* who are against assurance of Salvation, and who defend and teach, that we are to fear and doubt all the dayes of our Life: For if Christ in us, be the assured hope of Glo-

ry,

ry, then undoubtedly. some of these, in whom Christ dwelleth attain to this assurance: For some of them come through Grace to see, that Christ dwells and abids in them. 2. It is for confutation of *Arminians*, who lay a sure foundation for the doubting of *Papists*, in saying, that the Saints may fall away, and that wholly and finally: But providing that were true, then Christ should not be the Hope of Glory in the Saints: For, according to that Doctrine, he could be in us to day, and not to morrow, and so his being in us, could be no hope of Glory. 3. It is for confutation of *Antimonians*, who deny Sanctification to be any evidence of Justification; notwithstanding we see that Christ in Believers, is a sure and fast ground of the hope of Glory: Now his being in them is through the work of Sanctification. 4. For confuting of poor deceived Souls, who build their Hope of Glory on some other thing. As (1) Upon an imagination that God is merciful; which can afford them no more ground of the hope of Glory, then to all living, yea then to Devils. (2) Who build their hope upon their naked fancy of their good Heart, which is most false, the Heart being *Deceitful above all things, and desperately wicked*: So is it an undoubted token that Christ is not in them: For since He is Light, so should he discover their deceitfulness unto them; So that it can never be a

Ground of Hope, but a sufficient foundation of a real imagination, and of a dreadful deceit. (3.) Who build their hope upon their innocency and freedom from scandalous outbreakings; with the Pharisee *Luke* 18. Yea a Heathen will pretend more then they. (4) Who build upon their Civility and Sobriety, which readily they may have through a soft nature & humor, through good education, & corrupted by ends, which may be a ground of self-deceiving, though never of the hope of Glory. (5.) Who build on outward diligence and carefulness, after publick Worship, wherein a Pharisee may go beyond them, and which at most, but holds forth, that they have a Name they live, and yet are dead. Dead and formal Worship, is no assured hope of Glory. (6) Who build on the forsaking some Lusts and former evil practises, to which they were formerly addicted; whereas notwithstanding Satan may have a sure and certain Possession of their Soul.

*Use* 2. This Truth serves to inform us of these two. 1. That the state of these, who are yet without Christ is very sad, and lamentable: For if without Christ, they have no hope of Glory: And what have they then, though they had the World at their disposal, and were swiming in Pleasures? Alas! they want that, which might sweeten the want of all other things, to wit, the hope of Glory. 2.

That

That the condition of those, who have fled to Christ, and have gotten that noble Guest, Christ in them, is unspeakably happy: For let their outward Estate be here in the World, what it will, they may Sing in the hope of the Glory of God; having Christ in them, so they have the assuredest hope of Glory imaginable: They have Christ, who is the whole Covenant whereby Glory is ensured: They have him with in their Souls, who already hath given them the possession of Glory, fitting them to have a Portion in the Inheritance of the Saints in Light: And who takes possession of them, that he and they may never more be separate.

*Use* 3. This Doctrine contains also in it a Reproof. 1. To Unbelievers who notwithstanding they be wholly without Christ, and his Spirit, nevertheless dreams and imagins, that they have an undoubted right unto Glory; And so deceives themselves with a vain and ungrounded hope, that all will be well with them at last. 2. For reproof to Believers, who have this assured ground of hope, nevertheless improves it not for their comfort and encouragement: But holds themselves up with doubtings and scruples concerning their Right and Inheritance; taking heed to the lying whisperings and temptations of Satan, and so lives in Terrors, sinful Fears and Unbelief, whereby they wrong and grieve the noble

noble Spirit, who hath taken up quarters in their Soul, even for that end among others, that they might have a lively hope of Glory, and thereby be supported under the pressure of Terrors and Fears, strengthened against the Soul troubling injections, and heart-disturbing temptations of Satan, and comforted against all discouragements.

*Use* 4. This Doctrine holds out these following Duties to the Unbeliever. As 1. They ought to Labour to have this Truth, deeply rooted in their Hearts, that before Christ be in them, they can have no well grounded hope ever to see God in Glory. 2. That herein they are to be convinced of the necessity of giving ear unto the Call of the Gospel, and to give obedience thereunto, which is (as we shall after hear) that we receive Christ, the Prince of Life in our Souls. 3. That therefore there should be nothing so desirable to them, as to have Christ living and working in their Souls, and to rest on nothing less for a satisfying ground of the hope of Glory.

*Use* 5. This Truth holds out unto us, the sure ground of the consolation of Believers, in whom Christ is: O! what cause of gladness and rejoycing have they, go as it will with them in the World: For though the World frown upon them, nevertheless they may rejoyce in the Hope of the Glory of God, whatever ground of sorrow, they may otherwayes have,

have, as they see how it fares with them in the World, yet when they look within, and beholds the footsteps of Christ walking within them, and the Fruits of his living and abiding in them, so may they raise up themselves with unspeakable and excellent joy.

*Objection*, But it may be asked, how comes it then, that even such are more filled with fears and anxieties then others, concerning their Eternal Happiness and lively hope, and are continually in fears and doubting, possessing their Life often in sorrow?

*Ans.* 1. It is one thing to have Christ in us, and another thing to see him in us; This is a new and different Gift: And God may give the one, when he thinks good to with-hold the other. 2. The Lord may thus for wise and holy ends measure out his Favours: As he is a Soveraign, so he is also wise; he doth what he will, and yet doth all in deep Wisdom, for wise and holy ends: The Lord may have a high and Soveraign hand in this business, and may find it necessar, so to keep them humble, tender, watchful and diligent in Duties: For he sees that readily, did they see how rich they were, they would forget both God and themselves, not being well ballassed to carry such a high Topsail, and that thus they might come to boast and turn secure, and give too much advantage to Satan to assault and overcome them. 3. They may readily have a sinful hand there-

therein themselves: And that (1) When they give too much heed to the lying Injections and temptations of Satan: It is not safe to entertain discourse with such an enemy, who is a Lyar and a Murderer from the beginning: He is too great a Sophist and Disputer for us. (2.) When they give too much way to corruption, which darkens all, and gives Satan advantage and occasion to accuse of Hypocrisy, and to alledge and say, providing Christ be in you, how is it so and so? (3) When by the false Injections of Satan, they Nick-name the work of Christ in them, consenting to the reproaches of the enemy, and joyning with him in affording Objections against all the work of Grace in their Soul: And thus having filled their mind with prejudices against themselves, through the instigation of Satan, they are not in case, either to receive, or accept of any right Information concerning their Souls. (4.) It may also fall out through their misunderstanding the true Nature and work of Grace, and of Christs being in them, imagining that nothing can be called or reckoned Christ in the Soul, but an exceeding great out-letting of the Spirit, carrying the Soul over all difficulties, accompanied with great joy and gladness, and with an eminent and great degree of Sanctification.

*Use 6.* This Truth exceedingly calls for a narrow Tryal, *viz.* If Christ be in us or not: And

And because it is a material business we shall therefore speak the more to it. 1. We shall lay forth some false *Marks*, by which many deceive themselves, both on the one hand, and on the other. 2. We will give you some true *Marks*, where you may judge in this matter.

In speaking to the false *Marks*, we must have our eye upon two sorts of Persons, and so speak to the *Marks*, whereupon each goes to work and deceives themselves: Some have Christ really dwelling in their Soul, and yet nevertheless imagine, that it is not so, upon such and such grounds, that they perceive in themselves, which they judge cannot consist with Christs living in them: Others again, have not Christ in them, notwithstanding imagine that he is in them, by reason of such and such things, which they judge to be real Marks of Christs being in them. And both the one and the other, are deceived with false grounds.

As to the *First*, viz. Such who have Christ really in them, and nevertheless will not be convinced thereof: They may mistake on these and the like grounds.

1. Because they are no wayes like to these Saints, whereof the Scriptures make mention, in whom was the Spirit of Christ; Neither like those, who now live, who have Christ in them: as if (forsooth) all were Christians of the same Magnitude, Age, Strength and Liveliness; As if there were not in Christs Family, young

young Children as well as old, young Centinels, as well as Lively, Strong and great Warriors, 1 *Cor.* 3. 1. 1 *Joh.* 2. 13, 14. A Child hath real Life, and is a man, though not a ſtrong and able man; yea the very Child in the Mothers Belly hath real Life; and ſo many Children in Chriſt go to Heaven, for he carries the Lambs in his Boſome. *Iſa* 40 11.

2. Becauſe they find not the Operations of the Spirit in them; That is likewayes no true mark: For he may be in the Soul, and yet may be hide from the Soul, the Lord judging it fitteſt it ſhould be ſo. that he may hide pride from their eyes, and they (as was ſaid) may be keep'd humble and ſobbing all their dayes. The Spirit bloweth where he liſteth, and after what manner he will.

3. Becauſe they are dayly full of Fears and Jealouſies, that all is not right with them: Hence they conclude, that providing Chriſt were really in them, then all their Queſtionings would be done away, and all their clouds ſcattered, and they would obtain a full aſſurance: But this is a miſtake, Chriſt may be, and Faith in him may be, where this certainty is not, never was, and likely ſhall never be, until the Soul come within the view of the Land of Glory: Yea the Scripture is full of ſuch like Complains of the Saints, and of their often expreſſing their ſuſpicions: It is the Diſeaſe that follows the Royal Blood, incident

lent to the most Heavenly Spirits; *Moses David, Heman, Asaph, Job, Jeremiah,* the Church, *Psal:* 120. *Lam:* 1. and 2. and 3. and 4 And that under the Church and Saints of the New Testament, as well as the Old, 1 *Cor:* 10. 6. *Now these things were our examples,*... with v. 1. 1. 2 *Cor:* 1 8 9 2 *Cor:* 2. 11 2. *Cor:* 7 4, 5, 6. 1 *Pet:* 1. 6, 7 Yea Christ may be there, where the Soul through the power of temptation peremptorly concludeth, that he is not in them, otherwayes woe to not a few.

4. Because Strangers to some sensible and comfortable manifestations, which some win at; They see not, neither find they, as with some, the Rayes and reall Blinks of his smiling Countenance: But this is no sure *Mark;* Christ may be, where these things are not, or otherwayes woe to many poor Souls. These are the free outlettings of his Love, wherein the LORD dealls as a Soveraign; Allowing some to come near him, for so he thinketh fit, and others to stand farther off, and think it sufficient, if but admitted to stand within the portall of his Pallace: All Subjects are nor Courtiers, nor all Courtiers alike high: The Mother will take the one Child, and kiss and dandle it upon her knee, and not the other; So Christ takes not all his Children into his Banqueting house, neither spreads he his Banner of Love over them, in a sensible manner: Each one, is not layed with Flaggons, and comforted with

Apples; Every one hath not Christs left hand under their head, and his right hand embracing them: Some must be satisfied, to want these manifestations, until they ascend into the Higher House.

5. Because they know not, what it is to have their Hearts lifted up in the wayes of the LORD; They know not what that Joy in the Holy Ghost meaneth, nor what it is to chear themselves with Joy unspeakable and full of Glory. O is this sufficient ground to conclude, that Christ is not in them? What a gross mistake is this? Do all Christians attain to such high Attainments? Alas! Some must be well satisfied to creep to Heaven, and never once get up their back, untill they win within the very ports of Glory: Some in stead of rejoycing, must carry the tear in their eye, the whole way and never get it washen away, untill that Christs soft hand, once for all, wash it off, and then they shall weep no more, being arrived there, where no sorrowing nor sighing shall be heard, for then sighing and sorrowing must flee away.

6. Because their Graces shine not, nor have not that Beauty and Lustre, Which they believed to have had, Providing Christ were in them: Where Faith, Hope Love &c. is nothing to what it should, or must be, (think they) if Christ were in them. But they notice not, that there are degrees of Grace: All are

not Saints of the first Magnitude; Each ones Faith, (even true Faith) is not Assurance: Christ is, where the least grain weight of Grace is; And sometimes Grace will go in little Room; Christ is, where there is but one smoaking Flax, and but one broken Reed.

7. Because they are not only without Comfort and Joy, but are also full of terrours, fears and trembling, whereof they imagine they should be free, providing Christ were in them: Alas, poor Soul, why thinks thou thus! Were it so as ye imagine, what should have become of excellent *Heman*, *Psal*: 88. 15. Who from his youth up, was afflicted and ready to die, and was distracted with the Terrours of GOD, which he suffered. What should ye then say of the good King *Hezekiah*, who became to chatter like a Cran or a Swallow, and to mourn as a Dove, *Isa*: 38. 14. And of others whom we could name.

8. Because they see no Grace growing in them, all seems to be going back with them: I grant, it is most lamentable when it is so, and a case much to be condolled; Nevertheless, it may readily appear to be so, when really it is not so; Christ may be, where this grouth in Grace, is neither seen, nor observed; Yea, Christ may be, where there is a sinful decay for a time, by reason of some Winter blasts and storms, or by reason of some worm, or such like at the root; Nevertheless, the

seed shall remain, and where the seed is, there is Christ, so that this is but a false Mark.

9. Because they observe so much Hypocrisie in their Actings, undoubtedly say they, if Christ were in us, it should not be so with us: But as to this, we should mark, that however, he who hath Christ in him, can be no Hypocrite; For a Hypocrite is such, whose state is without Christ; Nevertheless, he may have much hypocrisie in him, even as he hath more or less of other corruptions; Every act of hypocrisie, will not say, that that man is a hypocrite; There is great difference between yellow brass, and Gold that hath scumm mixed with it, the best of our Mettals have dross in them: The *State* of perfection is not here.

10. Because they cannot perform commanded Duties, without opposition and great fighting: Whereas if Christ were in them (imagine they) their wheels would move more Lightly: But this is also a mistake, and a perverted rule to judge by; For in the best that Live, there remains much of the old man, that never rests, But continually setts it self against every Good motion and work, that is in hand; so that the good that they would, they cannot get done, But the evil, that they would not, that they are made to do, the *Law* of their members, warring continually against the Law of their mind, making them cry Out, *O wretched man, that I am, who shall deliver me, from*

*the*

the Body of this Death ! Rom: 7. 14. 15. 24.

11. Because corruption is not weakned, but as they imagine is on the growing hand, which could not be, providing Christ were in them: But herein is also a mistake, the one or other special corruption, may in respect of some tempration, grow more at one time, than at another, & nevertheless, Grace under no decay, nor corruption growing in the whole Body: The leaves will abundantly fall off the Tree, yea, and three times more in the Harvest, than at another time, and yet be under no decay: Corruption through temptation may be discovered, while nevertheless, neither growing, nor in strength; And at other times they may be less seen and feared, when most strong and dangerous: An unseen and quiet devil, may be more hazardous, than a seen and a roaring devil; Corruptions grows not alwayes most, when they rage most.

12. Because, sometimes they have gross out-breakings: This is sad I confess, and lamentable; But therefrom we cannot certainly conclude, that we are without Christ; For *Moses, David, Peter*, &c. had their heavy falls, which occasioned the opening of the mouths of the ungodly.

13. Because, that sometimes they are carried away, with the tide and stream of their Corruptions, that they see nothing, but a

constant course, and a joynt complotting of gross evils: This I aknowlege is a sad condition, and sadly to be Lamented; Notwithstanding there is no Satisfying ground there form to conclude Positively, that such a Soul, is certainly without Christ; For we find *Asa did that which was good and right in the eyes of the Lord*; And yet what a gross outbreakings find we in him, 2 *Chron.* 16. He made *Benhadad* to break his league with *Baasha*; And further to engage him thereto, he commited sacriledge, and spoiled and plundered the House of the LORD, and he trusted in an arm of flesh; And put the Prophet in the prison house for faithfully reproving of him,; And besides at the time, *oppressed some of the people*; And in his sickness, *he sought not to the LORD, but to the Physicians.* O! We cannot tell, beside how many corruptions, Christ will dwell in the Soul: Even such as are excommunicate for gross scandals, may be saved in the day of the Lord Jesus, 1 *Cor.* 5. 5.

14. Because they are troubled with dreadful temptations and blasphemous injections: But neither can this be a sufficient ground to judge such a Soul to be without Christ; We know with what temptations the devil set upon Christ himself; After that he had tempted him, with the foulest Idolatry, *Vowit*, to worship the devil, then to a tempting of GOD, and a questioning his own God-head, and his right

and

and interest in GOD as his Father: What will he not then attempt against the poor Followers of Christ? And seeing he so assaulted the Prince of Salvation, in whom he could find nothing, and that for forty dayes together, and then but left him for a time, *Mark.* 1. 13. *Luk.* 4. 2. 13. Why should his Followers think it strange, when long troubled with such injections.

15. Because the LORD pursues them in his anger, and in his carriage to them shews his sore displeasure, and writs their sins on their judgements: This also is no sound Mark so to conclude; For we know how he carried with *David*, *Psal*: 6. and 38. and 51. And what he did with *Job*, who said, *Chap.* 6. 4. *The arrows of the Almighty are within me, the poison whereof, drinketh up my Spirit: The terrors of God do set themselves in array against me.*

On the other hand, let us see, which are the *false grounds*, wherein others deceive themselves, imagining they are in Christ, when there is nothing like it.

1. They have a Profession and a great Name, an Approbation of others, as none such Christians: But may with the Church of *Sardis*, have a name that they live, and yet are dead: Many believed in Christ, whom notwithstanding he would not commit himself unto, *Because he knew all men*, *Joh*: 2. 23. 24. The end of the five foolish Virgins in the parable, *Mat*: 25. May sufficiently alarm such;

For they were professors, yea great Professors, & acknowledged as such by others, long waiting Professors, earnestly seeking to enter in, and desirous of oyl for their Lamps, &c. And yet Christ was never in them, for he declared He knew them not.

2. They are free of scandalous and grost sinns, whereunto some Gracious Souls may be lyable: But poor Soul, that may be, and yet Christ not in you: The Pharisee could say *Luk:* 18. 11. *God I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican.* Many may escape the polutions of the world. 2. *Pet:* 2. 20. And yet the letter end be worse with them then the beginning.

3. They are Civil and honest in all their dealings, no man can charge them for wronging any by false or cheating means: But this may be, and notwithstanding Christ never admitted into your Souls: was not the young man such an one? *Luk.* 18 21. who said, *All these have I kept from my youth*? Many Civilians go to hell; Civility may pretend somewhat, and go far among men, but it is of a small account with God, where there is no more: Yea, the heathen may exceed many a Christian, in respect of Civility, and yet they are without Christ.

4. They have alwayes, as they imagine keeped a good Conscience, never gone contrary

trary to unto it, But in every thing they have walked according to the Light and Dictates of the same: This may seem indeed to be a great length, and yet nothing to prove that Christ is in their Souls; For many Consciences are deaf and blind, so that they cannot see far to guide, neither speak out, and many a ones Conscience is without eyes, and some Consciences are fast a sleep, so that this can prove but little: These that thought they did God good service in killing the Prophets and Apostles, according to what Christ foretold, *Joh*: 16. Had their Consciences going before them; *Paul* followed his Conscience, when he persecuted the Church, he acknowledges it, *Act*: 26. 9. 10. *I verily thought with my self, that I ought to do many things contrary to the Name of* Jesus *of* Nazareth. *Which thing I also did in* Jerusalem, *and many of the Saints, did I shut up in prison*, &c. Again he saith, *Act*: 23. 1.... *I have lived in all good Conscience before God, until this day*: Which seems to have respect to his unconverted State, when out of Zeal, he persecuted the Church, *Phil*: 3. 6. And yet untill Christ appeared unto him in the way to *Damascus*, he was a stranger unto Christ, and Christ not revealled unto him.

5 In many outward things, they are changed and reformed, and in respect of these they are changed folks: Alas! that may appear to be something, and yet is nothing to prove that Christ

Christ is in the Soul; For *Herod* was a stranger unto Christ, notwithstanding *he did many things, when he heard John*; *Mark* 6. 20.

6. They are careful Followers of the Ordinances, and take pleasure in running after Duties: This I confess may bear much bulk among Men; But it is said, that *Herod heard John gladly*, *Mark* 6. 20. *Isaiah* speaks of some that sought the LORD daily, and had delight to know His ways, chap. 58. 2. with *Ezek.* 33 31, 32.

7. They are much in Prayer, and think with themselves, that they are very diligent and serious therein: Neither is this any infallible token that Christ is in their Souls; For many may cry, *Lord, Lord, open unto us*, to whom Christ shall say, *I know you not*: *Matth*: 7. 24. And many may ask, and ask a miss. *Iam.* 4. 3. & 25. 11. 12.

8. They hold with the Good Cause, and with them that suffer for it; I acknowledge this is much; But this alone will not prove that Christ is in the Soul; *Judas* continued long in Christs company, and many were Christs Disciples who in end forsook him, *John* 6. *David* had many Valiant Men with him, who fought with him the *battels of the Lord*; And *Paul* makes a supposition of some, that might *give their bodies to be burnt, & yet be wit hout love*: 1 *Cor.* 13 3.

9. They have much knowledge in the mysteries of the Gospel, they can speak much and illustrate the same by many reasons, yea, they can

can debate for it, and Preach thereof, and have many excellent and singular Gifts: This may be, and yet Christ not in the Soul; Gifts and Graces differ much, *Heb* 6. 4. Read and observe it, and trust no more to such loose grounds: Shal not many who have prophesied in the Name of Christ, be shut out of the gates of Heaven? *Matth* 7 22.

10. They have strong and earnest desires to be in Heaven, & to do what is Right: And had not the foolish Virgins, a desire to enter in with the Bridegroom, when they cryed, *Lord, Lord, open unto us*: *Matth.* 25: 11. Wished not *Balaam to die the death of the Righteous*? Alas! carnal self-seeking desires, will not prove that Christ is in the Soul.

11. They have many Convictions, upstirrings, and awakenings of Conscience, and good resolutions following therupon: Ah! many have had such, who never were brought to embrace Jesus Christ; There sickness is gone, and they afterwards become more obdured then ever: Convictions may be lively, and die out again, and terrors break forth, and hold up again, before that the Soul is brought fully home, and made willing to open unto Christ, and let him in upon his own termes.

12. They have a good opinion of the Doctrine of the Gospel, as being good and acceptable newes of good tydings and mercy; And have

have no exceptions againſt the conditions of the Goſpel offers, they judge them very reaſonable, juſt, and moſt worthy to be accepted: But light and Conviction will not ſay that the thing is done; At beſt it is but a taſting of the good word of God, *Heb:* 6 5.

Having diſcovered ſome of theſe falſe *Marks*, on the one hand and one the other; I come now to lay out ſome *Particulars* that will give fuller diſcovery of the matter; only I muſt ſay before-hand, that every one, that hath Chriſt realy in them, cannot alike Diſtinctly feel and comprehend all theſe *Marks* in them; But ſome will be in caſe more to judg of ſome of them, & ſome to judge more of others of them.

1. *Mark*: Where Chriſt is, there has been ſome clear Diſcoveries of this, that that Perſon was without Chriſt, and of the miſerableneſs of of the eſtate of being without Chriſt; As likewiſe a weariedneſs of being longer in that condition with ſtrong diſires to be delivered there from; As alſo a reall, full, reſolute, & peremptory forſaking of all without Chriſt. I Say firſt, There hath been clear convincing Diſcoverys of Perſons being once without Chriſt, and of the Lamentableneſs and miſery of that eſtate: Not that all has alike great and clear diſcoveries; But every one in ſome meaſure, has this clear diſcovery in them: nether ſay I, that every one is peromptorly to ſtint themſelves to the ſame meaſure and degree of Light here

here mentioned; But that really, there must be some measure of light in the Soul, and such a measure as shall make willing to run out of that estate, and to hearken unto the Gospel. We must also here, put a difference betwixt those Discoveries, and the terrors that sometimes Accompanies them; Providing the Discoveries be such as drives to Christ, it is well, be it accompanied with more or less terror. (2.) I say there has been a weariedness of this their Natural state, with an earnest desire to be unbound and Delivered, and crying out with those, who were pricked in there heart *Act.* 2. *Act* 16 Men and Brethren what shall we do to be saved: And there hath never been any thing of this sort, there has been no in letting of Christ. (3.) I say there is a real and actuall casting off all other things, Because they cannot serve two Masters; There is a real forsakeing of all hope of life through our own Righteousness, or of any others whatsomever, But through Christ alone: what things formerly was accounted gain, they account now Loss for Christ; Yea doubtless they count all things but loss, for the excellency of the knowledge of Christ Jesus *Phil*: 3. 7. 8. 9 So that where there is a harkering after our own righteousness, or a resting thereon, or any thing besides him, for righteousness and life, with pleasure and satisfaction, Christ is not there.

2 *Mark*: Where Christ is, there is an opening of the heart for him, a real hearty accepting of consenting to closing with, and laying hold on him, As he is Offered in the Gospel; A receiving of him upon his own termes freely, and wholy, and for all ends and uses, in order and in respect to Salvation; As the door is opened, so will he come in. *Revel*: 3. 20. And where it is kept fast bolted, there is he not entered as yet: Where this opening of the heart, This cordiall Consenting, this soul receiving of the Offered Mediator, is wanting, Christ is not there. Its true some may have opened unto him, and yet not know of it, imagining that this opening to, accepting or receiveing of Christ offered, is some what else, then really it is, and looking out after more enlargednes of heart to receive him, yet more heartily; they account but Little of any thing they have yet gotten or attained; Therefore when the heart hath truely open'd it self for him and at least is realy satisfied that Christ who is a King, having the key of *David* open the Door, come in, Live there, and where the heart crieth out earnestly, O! when will He come to me; we may conclude that Christ is already there.

3 *Mark*: Where Christ is, there is immediatly an emptines seen in all other things, and such fulnes Discovered and discerned in him, which sat-

satisfies and quiets the Soul, so that it rests therein, as having an All-sufficient portion, and as fully pleased and contented therewith, because they judge (and indeed not a miss) that the Lines are fallen to them in Pleasant places, *Psal:* 16. They cry out; *Whom have I in Heaven but thee? and there is none upon earth, that I desire besides thee: Psal:* 73. 25. And they are so satisfyed with him, that they sit down, & call in all their wandering affections and inclinations, that were scattered upon the mountains of vanity, and brings them all in to him as the Center; And gives them a new Commission to be for ever again imployed in, by, and for him alone.

4. *Mark.* Where Christ is in the Soul, there they cast their burdens on Him, & run to with their Doubtings, Troubles, Accidents, Weakness, Accusations, Failings, Duties, and with all they have to do. The Soul shall have Him even in its eye as All-sufficient, able and willing to help in all Exigencies and Necessities, and shall look out to Him for that effect.

5. *Mark.* Where Christ is, there He gets the Heart, for there he lives, *Ephes.* 3, 17. So that what ever it be that presents its self to the Soul, though never so taking, yet He has still the precedency, disposing, and chief room, unless it be for a time, that the Soul may be over poured and carried away with some lust or other. These that have Christ in them,

they *Confeſs that Jeſus is the Son of God*, 1 Joh: 4. 15. And ſo altogether Matchleſs: For all ſuch dwell in Him, and He in them: So that He is unto them *White and Ruddy, the chiefeſt among ten thouſands*, Song. 5. 10. And whatever is his, is altogether lovely, *ver.* 16. For unto them which believes, *He is precious*, 1 Pet. 2. 7. I acknowledge this love and eſteem will not alwayes be the ſame, nor appear in the like degree: Nevertheleſs it is for the moſt part predomining and reigning, and where theſe things are not ſo, it is a ſad token that Chriſt hath not as yet taken up his abode.

6, *Mark.* Where Chriſt is, there is a forſaking of all former Lovers, for now they have changed Maſters: They ſhall ſay to their former Idoles, get you hence, as if they were ſo many menſtruous cloaths, Iſa: 30. 22. Then they ſay with *Ephraim, What have we to do any more with Idoles Hoſ*: 14. 8. For where he comes, all theſe muſt give place to him, as being worthy of all; There old (J) liveth no more, *Gal*: 2. 20. But where the old lovers keep their poſſeſſion, where the old idoles, the old ſinns, have the old eſteem, and the old ſervice, and not as yet caſt out with loathing and ſhame, it is not as yet right there: Chriſt, when he comes, binds the old man, ſets the old Tyrant that poſſeſſed the Soul, out of doors.

7 *Mark:*

7. *Mark*: Where Christ is, there is a compleat change, that word is realy felt 2. *Cor:* 5. 17. *If any man be in Christ, he is a new creature*: Now is he, as he were in another world, drawing his breath in another element; They are no more the folks they were. *They that are Christs, have Crucified the flesh, with the affections and lusts*, Gal. 5 24. They look on those lusts and affections as their enemies, and declares themselves enemies against them; wars against them in root and branch, and against all their motions; whether they be sinful affections, and passions, such as these, whereby the mans Mind doth suffer, and is troubled and affected with; or whether they be sinful lusts, such as these stirred up by fleshly carnal Baits and Pleasures, as motions to Intemperance, uncleanness, &c. Now those who are Christs, are said to crucify and put to death all these, because they have engaged themselves by profession and Covenant, Sealed in Baptism so to do, *Rom.* 6. 3, 4. And have actually begun this work; so that though this Body of corrupt flesh be in them, yet through the Spirit, *Rom.* 8. 13. And by imitating his Cross, *Rom.* 6. 5. They are upon the work of Mortifying it, suppressing the endeavours, and smoothering the effects of it, *Rom* 6. 12 They resolve now to *walk in newness of Life*, Rom. 6. 4. From this time forth they have a new understanding, renewed in the Spirit of their mind,

no more subject to the Dominion of fleshly Lusts, which is enmity against God; They have a new will, which is now flexible to Gods will and Command, neither doth it now rebel as formerly; They have new Desires, new Inclinations, new Work, new Ends before them, new Fellowship, no more Fellowship with the unfruitful works of Darkness.

8. *Mark.* Where Christ is, there is a resting on him for Life, and leaning on him for Righteousness, Adoption, Justification and Salvation, with *Paul*, *Phil.* 3. 9. Who desired to be found in him, *not having his own Righteousness, which is of the Law, but that which is through the faith of Christ, the Righteousness which is of* GOD *by Faith.* The Soul intends to live through this way alone, to rest in, to hide himself in Christ, until (to speak so) a bitt of the Man cannot be seen, that when he is called for, it may be answered, LORD, I am in Christ, not having my own Righteousness: ...If Christ be in you (saith *Paul*)... the Spirit is Life, because of Righteousness, *Rom:* 8. 10. The Soul resolves alone to live through this way; through his Righteousness. In the LORD I have Righteousness and strength say they, *Isa:* 54. 24. In the LORD expect they only to be Justified and to Glory, v. 25.

9. *Mark*, Where Christ is, there is a great care to eschew sin, *Joh:* 3. 6. *Whosoever abideth in him sinneth not*: To wit, with that resolute

on

nas formerly: They may be *overtaken in a fault*, as *Gal:* 6. 1. But they are not willingly *intangled again with the yoke of bondage*, Gal: 5. 1. Sometimes they may be carried away with the ſtream of a temptation, as *David* and *Peter*, yet they give not themſelves willingly & deliberatly over to the will of their Luſts: But even when corruption has the upper hand, there is a party within them that proteſteth againſt that courſe and uſurpation, *Rom:* 7. That which they do they would not, and that which they do not, they would willingly do; The Spirit warreth againſt the fleſh, *Gal:* 5. 17. Hereby it is, that they *walk not after the fleſh, but after the Spirit*, Rom: 8. 1.

10. *Mark*, Where Chriſt is, there is a real, faſt, & reſolute care & endeavour to keep the Commandments of Chriſt, 1 *Joh:* 3. 24. *And he that keepeth his Commandments, dwelleth in him, and he in him* And again 1 *Joh:* 2. 5. *Hereby they know, that they are in him, becauſe they keep his word.* They will caſt at none of his Laws, but have reſpect unto all his Commandments, *Pſal:* 119. 6. This is their work and deſign, to be conformable in all things to his Law, and their faillings, are the cauſe of much ſorrow unto them.

11. *Mark*, In whom Chriſt is, they live in Love, as in their Element, 1 *Joh:* 4. 16. *And we have known and believed the Love that*

*GOD hath to us, GOD is love, and he that dwelleth in Love, dwelleth in GOD, and GOD in him;* Also 1 *Joh:* 4. 13. *Hereby know we, that we dwell in him. and he in us, because he hath given us of his Spirit.* A humble and condescending Spirit,, a tender and sympathizing Spirit, a Spirit of Wisdom and counsel, a Spirit of Knowledge, and of the Fear of the LORD: We may see, what for a Spirit it is, that is given unto Christ without measure, *Isa:* 11. 2. Where it is called *the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge, and of the Fear of the LORD;* So that these who have Christ living in them, are more or less partakers of this Spirit; For they are one Spirit with Christ, their darkness is in part removed, their pride killed, and they made more conformable to Christ their Head and Husband.

12. *Mark,* Who have Christ in them, they walk *after the Spirit,* Rom: 8. 1. That is, they have a new counsellour, a new leader to lead them in all their wayes, they walk now in the strength of the LORD, being strong in him, and in the power of his might, *Ephes:* 6. 10. They have new principles and new Motives to their work; They go now to their Duties upon another ground, and for other ends then formerly, and this is not at some times, at starts and fits, but in a more serious, constant and resolute manner;

manner; For they walk after the Spirit.

13 *Mark*, These who have this Spirit of Christ in them, they live by Faith, and depend upon him for Grace, Strength, Influences and Life, that they may serve him in their natural, ordinary, and civil Conversations, as well as in their Christian Life; that they may be for him, and for his Glory, in all their eating, drinking, sleeping, walking, within and without house, in their ordinary calling, work and Imployment, as well as in the hearing of the Word, and in Prayer: The Life which they now live in the flesh, is by Faith, *Gal.* 2. 20.

14 *Mark*, These that have Christ in them, are of a broken and contrite Spirit, they dare not arrogantly look up to God, they ly in the dust, and cry guilty, glorifying God, and taking shame unto themselves: He dwells with him, *that is of a contrite and humble Spirit*, Isa. 57 15. Such a Heart is his second Throne, whereas the proud he sees afar off.

15 *Mark*, Who have Christ in them, they get something of a publick Spirit; That mind is in part in them, which also was in Christ, *Phil.* 2. 5. So that they have a heart to lay out themselves more effectually for *Zion* then formerly: Christs cause, and the Sufferings of his people lyes nearer their heart, then their own things.

From these *Marks*, we may try and see, if we

we have ground to think that Christ is really in us or not.

Now, we come in the *Third* place, to speak of these words, *Christ in you, the Hope of Glory,* in so farr as they are *the riches of the Glory of this Mysterie,* which is now made manifest among the *Gentiles*; which will lead us to speak of the first part of the *verse*, wherein (as we said in the beginning) is a praise and high commendation of the Gospel on several accounts. As 1. *Being* a Mysterie. 2. A Mystery that hath Glory in it. 3. A Mystery, that hath the Riches of Glory in it. 4. A Mysterie now made manifest among the *Gentiles*. 5. Tho so, nevertheless the Riches of the Glory of this Mysterie is not made manifest to all the *Gentiles*, nay not unto all that hear the Gospel, but to the *Saints* mentioned *verse* 26. 6. And that according to the good pleasure of GOD, *To whom GOD would make known*. 7. So that it is alone GODS work, to make known this Mysterie. For the opening up of this Business, we shall first speak a word concerning every one of these particulars severally; And then to all joyntly, holding this forth, *To wit*, that Christ in the Believer is the Hope of Glory.

*First* then, the Gospel is a *Mysterie*, consider it, the Doctrine of the Gospel is a Divine deep, Mysterious Truth, therefore it is called *the Mysterie of the Gospel, Ephes:* 6. 19. we may understand that it is called a *Mysterie* in these respects. 1. In

1. In respect of the first finding of it out; he Gospel was not at first found out by men Angels, never could they have fallen upon It went far above the reach of their capacies to find out the way, how the condemned nner, should again be reconciled unto GOD; is only is the invention of GOD, therefore is called *the Mysterie of his will Ephes*: 1. 9. Mystery unto which he gave a being out of s own good will and pleasure, He willed it, nd therefore it was.

The Gospel is a *Mystery* in respect of the discovery, and making known thereof; As no flesh ould have found it out, so no flesh could have allen on such a way, until it pleased the LORD o make it known; flesh and blood hath not evealed it, *Math*: 16. 17. Yea the Angels ould not have revealled it for they were strangers thereunto, and came to the knowledge hereof by the Church, *Eph*: 3. 10. By the Church was the manifold wisdom of GOD (to wit in the ystery of the Gospel) made known unto the Prineipalities and powers in Heavenly places; herefore we hear that the Angels are present in the Assemblies of GODS people, 1 *Cor*: 11. 10. and Peter tels us 1. *Pet*: 1. 12. That the Angels are desirous to look into these things, *Tim*: 3. 16. *Seen of Angels*, giving us to know so much, They looked up with desire and satisfaction, as seeing something new in Him, which formerly they had not seen.

3. The

3. The Gospel is a *Mystery*, in respect of the way and manner of its manifestation. For it was not wholy at once revealed, but by degrees. the more to hold forth the worth and excelency thereof: for first darkly revealed, and manifested to *Adam* in this, *The seed of the woman shall bruise the head of the Serpent. Gen:* 3. 14 15 Then 2ly it was a litle more clearly discovered unto *Abraham*, *Isaac* and *Jacob*, These were the old stock, of Belivers: And this was also through promises, when the Lord said unto *Abraham*, that he should be the father of many Nations *Gen:* 15. 5 6. And that in him, all families of the earth should be blessed, *Gen:* 12. 3. and 18. 18. and 22. 18 Such like promises we find made unto *Isaac*, *Gen:* 26 4 And unto *Jacob Gen:* 28 14. And this was the very Gospel, as *Paul* declareth *Gal:* 3. 8. And *Peter*, *Act.* 3. 25 3ly. It was yet more clearly discovered unto *Moses*, and unto the people, which God then separated for himself, in typs shadowes, offerings and and other figures and legal ceremonies; all which held forth, the way of Salvation through a crucified Mediator. 4ly. Then was this business more clearly discovered unto *David*, So that the good things of the Gospel, are called *the sure mercies of* David *Act* 13. 32, 33, 34. compared with *Psal.* 2 6. *Isa:* 55. 3 *Psal.* 86. 11. 5. After that Christ is now come, [illegible] clearness

whole busines is more fully and distinctly manifested then ever; In respect of which clearnes, the Gospel is now said in a special way, to be made manifest and revealed, and formerly shut up & kept secret *Rom*: 16. 25. 26. *Now to him, that is of Power to stablish you, according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the Mystery which was kept secret since the world began, but now is made manifest*, see also *Ephes*: 3. 3. 5. See also the *verse* that goeth before my text as the subject of this present *Treatise Col*: 1. 26.

4. The Gospel is a *Mystery*, in respect of the Instruments that reveal it: God himself first revealed it unto *Adam*, *Abraham*, *Isaac*, and *Jacob*. And men who had immediate Inspiraions, were imployed in this work Now at last his own Son Jesus Christ is imployed in this Embassage, *Heb*: 2 3,

5. It is a *Mystery*, in respect of the persons to whom it is openly published? It must be a mysterious business, which God will not make known to all the world: This doth also hold out the singularity and excellency of the same, that not every one can make to the knowledge thereof, but only some particular persons and Nations. God revealed the Gospel to few, save *Abraham*'s family in his dayes; And as he revealed it to the posterity of *Jacob*, very few of other Nations were priviledged with it;

*He sheweth his word unto* Jacob, *his statutes, and his judgements unto* Israel, *He hath not dealt so with any Nation*: *Psal.* 147. 19. 20. And so commandeth Christ, that for a time, his Disciples should not go *into the way of the Gentiles*, nor enter into any City of the *Samaritans*, *Mat*: 10. 5. In times past God *suffered all Nations to walk in their own wayes Act.* 14. 16. And ever since the door was opened for the Gentiles the Holy Ghost would not suffer *Paul* and *Timothy* to Preach the word in *Asia* and *Bithynia Act.* 16. 6. 7. So there has been in all ages since the dayes of Christ, many Nations living in darkness, without the glorious Sun-shine of the Gospel: And the present state of the Jews, and far more then the greater part of the world, gives evidence thereof. For that part of the world, this day that is enlightened with the outward administeration of the Gospel, is but very inconsiderable, in respect of the other parts.

6. The Gospel is a *Mystery* in respect of the few number of those unto whom it is made known in power and life, seeing many are called, but few are chosen. O! How great a Mystery is it, even unto many, who are under the outward administration of the same. The Mystery of this Mystery is only made known unto the Saints, as the *verse* before our text holds forth, and *Job*: 17, 6. *Unto the men, which*

*thou*

*hou gavest me.* O How few believe the report, *which is revealed in the Gospel, Isa.* 53. 1.

7. The Gospel is a *Mystery*, in respect of the uptaking, or rather defect of the uptaking of many, even of those, who have the report thereof sounding in their eats; how many remain ignorant thereof? Is it not a stumbleing block unto some, as it was unto the Jewes? And foolishness unto others, as it was unto the *Greeks*? *Cor:* 1. 23' Therefore ye see, *that not many wise men after the flesh, not many mighty, not many noble are called. But GOD hath chosen the foolish things of the world, to confound the wise, And GOD hath chosen the weak things of the world, to confound the things, which are mighty; And base things of the world, and things which are despised, hath GOD chosen, yea and things which are not, to bring to nought things that are. Cor:* 26. 27. 28. These things are hid from the wise and prudent, and revealed unto babes *Matt:* 11. 25.

8. It is a *Mystery*, even in respect of those who are savingly enlightened, for they know but these Mysteries, and propheſie in part, 1. *Cor:* 13. they see now but *through a glass darkly* 1. *Cor* 13. 12. So, that it remains a Mystery, even to those, who see most of it.

9. It is a *Mystery*, in respect of the Matter it treats of: which will appear, if we take it

up more Generally, or more particularly. *First* More generally, so it contains a Mystery. 1. It is called the Mystery of the Kingdom of Heaven *Matt:* 13. 11. *Mark.* 4. 11. *Luk.* 8. 10. Here is indeed singular Mysteries of state, whereof few have knowledge or understanding. 2. It is called *the Mystery of Christ Ephes:* 3. 4. Because that therein that great Mystery is revealed, whereof *Paul* speaketh 1. *Tim.* 3. 16 *great is the Mystery of Godlyness, GOD was manifest in the flesh, Justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world received up unto Glory.* The Mystery of Christs Incarnation, and his being under the Law, and of his conception and Birth, of his Natures, and of the uniting the same in one Person, of his Offices, fitedness for, and exercise of his Offices, of his Life, Doctrine, sufferings and death, with the concomitans of all these, all which is revealed and known unto us in the Gospel. 3. It is called *the Mystery of GOD, and of the Father, and of Christ, Col:* 2. 2. As being the Mystery, that was joynly carried on by the Father and the Son, whereof the foundation was laid in that old or fundamental contract of Covenant of redemption, betwixt the father, and the Son, concerning mans Salvation; And in so far the Gospel makes known unto us, how

GOD

GOD *was in Christ reconciling the world unto himself* 2. Cor: 5. 19.

Again we take it up more Particularly, and it may be called a Mystery, because the great Mysteries are folded up therein, and thereby Discovered and brought to Light, and that in such a Measure of clearness and Revelation as no where else, or by no other means is to be obtained: These Mysterys are many, we shall bring them to Three Heads.

The *first* Principal head, is of such Mysteries, as chiefly respect men, whereof we shall name these following. 1. How, or on what conditions is it, that lost and condemned man, an heir of hell by Nature under the Wrath of GOD, is again reconciled unto GOD, and united to him, to wit, through Faith in Jesus Christ; which therefore is called *the Mystery of the Faith* 1. *Tim*: 3. 9. This is only brought to Light through the Gospel. 2. How that the Gentiles, who sometimes were afar off, *without Christ, ..... Aliens from the common wealth of* Israel, *and strangers from the* Covenants *of promise, having no hope, and without* GOD *in the world, are now, made nigh by the blood of* Christ; *And now are no more stranger and forreigners, but fellow citizens with the saints, and of the houshold of* GOD *Ephes*: 2. 12. 13. 17. 18. 19. and 3. 5. 6. 3. How justice is satisfyed, so that the poor Bankrupt, who had

Forfeited their Right to Glory, and baniſhed from the preſence of GOD by Law and Juſtice by reaſon of their breaking of the Law in *Adam*, and the Original Corruption of the Heart, and becauſe of their dayly tranſgreſſions, are reſtored again into a State of Friendſhip, and brought again into the favour of GOD, and made Heirs of the Kingdom. The Goſpel only brings theſe Myſtries to Light: For *Life and Immortality are brought to Light through the Goſpel.* 2 *Tim.* 1. 10. 4. How that Sinners by Nature ſtanding under the Sentence of the Law, and guilty before GOD, are Juſtified in the preſence of a Righteous GOD, and are Cloathed with a Righteouſnes which is not their own, from any thing in themſelves, but imputed unto them, and received by Faith: This is realy the Myſterie of Faith, and of *the Grace of God that bringeth Salvation.* *Tit.* 2. 11, And this is Juſtification by Faith, and through the Grace of GOD, which the Goſpel maketh known, and fully revealeth; For therein the Kindneſs and Love of GOD our Saviour toward man appears: *Not by works of Righteouſneſs, which we have done, but according to His Mercy He ſaved us, by the waſhing of Regeneration, and renewing of the Holy Ghoſt: That being Juſtified by his Grace, we ſhould be made Heirs according to the hope of eternal Life.* *Tit.* 3. 4. 5, 7. 5. How profligate Sinners who have their hearts full of enmity againſt GOD,

being

being enemies in their mind by wicked works. *Col:* 1. 21. And who hate Christ and his Father. *John.* 7. 7, and 15. 18. 23, 24. Are made willing to lay hold on Christ for their LORD and King, and to take on his yoke to believe in him, and to rest on him. By the Gospel is only made known, what is the exceeding greatness of his power to us-ward who believe, according to the working of his Mighty Power. *Ephes.* 1. 19. And how the sinner is convinced, humbled, broken, and brought off from his vain hope, false grounds, and unsound imaginations, and perswaded to deny himself and his own Righteousness, and to flee to Christ, that he may be preserved under the shaddow of his Wings from the tempests and storms of GOD's wrath. This Mystery of Godlyness manifesteth unto us, how that Limbs of Satan are married unto Christ as their husband *Ephes:* 5. 23. 6. How the sinner, being altogether foul and ugly, polluted within and without, is *made meet to be partaker of the Inheritance of the Saints in Light Col:* 1. 12. And sanctified and cleansed, *with the washing of water by the word, That Christ might present it to himself, not having spot or wrinkle, or any such thing, but that it should be Holy, and without blemish Ephes:* 5. 26. 27. The Gospel only manifesteth this real Evangelick way of Sanctification. 7. How cometh it to pass, that such a wonderfull chang is

wrought in the creature, who sometimes was foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice, envy, hatefull, and hateing one another; How now they are tame as Lambs, seeking peace with all men, crucified to the World, dead to the pleasures and vanities in which formerly they were drowned; being now taught to deny *ungodlyness and worldly lusts*, they live *soberly, righteously and Godly in their present world*, Tit: 2. 12. The Gospel only Discovers to us, the right ground of this wonderfull change, and lets us see that this is the fruit of his Reigning, who is the *Rod out of the stem of Jesse*, the girdle of whose loyns is righteousness, and faithfulness the girdle of his reins, That *the wolf shall dwell with the Lamb, and the Leopard shall lay down with the kid, and the calf and the young Lyon, and the fatling together, and a little Child shall lead them* &c. *Isa*: 11. 1, 5, 6 7. 8. How it is, that such as were the curse of the Law, heirs of hell, under the sentence of condemnation, are made heirs of Glory, have a sure and Covenanted right to Everlasting Salvation; have the lively hope and certain expectation thereof, & are Coheirs with Christ, have the same sealed, which he as the head of the Body hath. The Gospel brings this eternall Mystery of love to Light; and maketh, the eternal purpose of GOD, and his decree of predestination manifest, whereby he hath ordained unto life his

Elect

Elect through Jesus Christ: here is the Mystery of his will made known unto us, *according to his good pleasure, which he had purposed in himself.* Ephes: 1. 9.

The *second* principal head is, of such Mysteries as relate unto Christ; And here is a bundle of Mysteries, Revealed and made known by the Gospel, which shall be matter of wondering for the Redeemed through all Eternity. Take but some few instances, for his Name is *Wonderful Isa.* 9. 6. And he is answerable to his Name; For he is wholy a wonder And 1 That he became a man, that God is made man, made flesh, and made manifest in the flesh 1. *Tim:* 3. 16. *And dwelt among us, Joh.* 1. 14. That the Creator of the ends of the earth, is become a Creature; how may the Angels stand astonished thereat, that GOD taketh on mans Nature, Uniting it in a personal union with himself? Who can reach the ground of this Mystery? And how should we have attained the knowledge thereof, but through the Gospel? 2. That he should not only take on him mans Nature, but also take upon him the form of a servant, though he (being in the form of GOD) thought it no robbery to be equal with GOD: & yet notwithstanding should make himself of no reputation, *Phil* 2 6. 7. That he should take upon him our infirmities, and be made like unto us in all things except sin *Heb:* 2. 17. That he should become

become poor as a servant, not having where upon to lay his head, and being born had no better intertainment than a manger; And that all the dayes of his life *he was a man of sorrows, and acquainted with grief*; And meeting with many injures and reproaches from the hands of friends and foes, great and small, from Relations and others: What a Mystery of love, compassion, tenderness, and condescendency is here! 3. That he should be God and man in two distinct Natures, and one person for ever; so that it was realy he who was God, that same Person who suffered all that was laid upon him to suffer; Therefore are we said to be *purchased with his own Blood Act.* 20. 28. This was the true *Emmanuel, GOD with us Isa*, 14. 7. *Mat*: 1. 23. *Luk*: 1. 31. And he is God and man at this day, and for ever. 4 That he should come under the Law, who was the great Law-giver *Gal*: 4. 4. And that he subjected himself unto the commands of the moral Law and to the Institution of the Ceremonial Law, that he might *fullfill all righteousness* Matt 3. 15. and 5. 17. and might *Redeem them that were under the Law, that we might* receive the Adoption of Sons *Gal*: 4. 5. What a bottomless depths of love is here! 5. That this Person should come as the Fathers servant, with his orders and Comission *Isa*: 53. 11. and 42. 1. *Zech*: 3. 8, *Joh*: 6. 38, and 10. 18. and 15. 10. and 17. 4. and 20. 21. And that he took upon

him

him the Offices of a King, Priest and Prophet *Psal*: 2. 6. *Heb*: 5. 5. 6. 7. and 9. 14, 15. *Acts* 13.—— *Luke* 18.—— and alone for our behoove, that he might be a compleat Saviour. 6*ly*. That He who was all fullness, condescended to receive a fullness as Head and Saviour of His Body, that we all of his fulness might receive, *and Grace for Grace*, *Iohn* 1. 16. Thus was *He* anointed with the Holy Ghost above measure, *Iohn* 3. 34. *Psalm* 45 7. *In whom are hid all the treasures of wisdom and knowledge*, Col. 2. 3. *It pleased the Father that in Him should all fullness dwell*, Col. 1. 19 *Yea in Him dwelleth all the fullness of the Godhead bodily*, Col. 2. 9. And for that end, that he might be compleatly furnished for saving of His people. What could make known unto us, such a compleat ordained Mediator, but this Gospel alone? 7. That he fully and faithfully performed the word, which he undertook; exercising punctually the Offices, whice he took upon himself, and that he is still carrying on the work of these Offices, untill he hath *delivered up the Kingdom to GOD, even the Father*, *Cor*: 15. 24. 8. That he for the carring on of this work of Redemption, was well satisfyed to endure the Cross, dispising the shame *Heb*: 12. 2. 3. &c. To be assaulted with, and tempted of the Devil *Mat*: 4. 1, 2 3 &c. *Luk*: 4. 2. &c. *Heb*: 4. 15. to be persecuted unto death, yea to the death of the Cross, *Isa*: 53. 9, 10. Yea and to bear the Wrath and curse of God Almighty

Almighty which we had deserved *Gal*: 3, 13. *Lu* 22 44. *Isa*: 53 5. 6, 10. How may men and Angels stand astonished at these *Mysteries* o love that he undertook, and all for such, unto whom he was never, & can never be obliged yea even for his enemies *Rom*: 5. 10. 9 That he as a publick person, head and Representative of the Elect, which were given unto him to be saved, after that he had remained under the power of Death until the third day *Act*: 2. 24, 25. 26. Rose again from the dead by his own Power *Job*: 10 18 And thereby with power declared himself to be the Son of God *Rom*: 1 4. And that he had satisfied Justice, having payed the price, and come out of Prison *Rom*: 8. 34. *Heb*: 2. 14. here are Mysteries full of hope, & soul consolation. 10. That he as head, and representing his ransomed Ones, should ascend up unto Heaven, triumphing over principalites & powers leading captivety captive, to take possession, in their Name, & prepare a place for them *Heb*: 6 20 *Ephs*: 4. 8 *Joh* 14 3 The Apostles stood gazing on him, and so do ye lift up your hearts to gaze on him by faith, and view him in that act, as passing along unto Heaven, as leading sin, hell, death and devils in triumph at his Chariot wheels, when he ascended up on high, he led captivity captive, then he led captive all our Spiritual enemies, that would have ruined enslaved and captivated us.

Now leading of captives, is alwayes after a

compleat

compleat Victory; And therefore whereas at His Death, He had conquered them, at His Rising scattered them, now at His Ascension, He leads them Captive. O what a Mystery of Hope, and of full Assurance is here! 11. That even when exalted to that high state of Honour, Power and Majesty, having *got a Name, which is above every Name. Phil.* 2. 9. And glorified with the Father Himself, with that Glory, which He had with the Father before the World was *Joh.* 17. 8. He should not forget His poor Members on Earth, but that He daily now appears in the presence of God for them *Heb.* 9, 12. 24. & 7. 25 *Rom* 8. 34. Answering all the particular Accusations brought against them 1 *Joh.* 2 1. Taking care, that they and their Performances be accepted *Ephes.* 1. 6. 1 *Pet.* 2. 5. *Revel.* 8. 3. How shall we attain unto the knowledge of these Heart-comforting Cordials, and Soul-strengthening Mysteries, but alone through the Gospel? 12. That He by His Word and Spirit should make real and effectual Application of the good and great Things that are purchased, by giving them Saving Grace, Repentance and Remission of Sins *Act.* 5. 31. and Faith *Tit.* 3. 5, 6. *Ephes.* 2. 8. 2 *Cor.* 4. 13. *Ephes.* 1. 17, 18, 19. And His Spirit establishing and strengthening their Faith *Joh.* 14, 16, 17, 26. And bringing the begun work unto perfection, through the continual Influences of His Spirit; And at last

Crowning them with Glory *Psal.* 110. 1. 1 *Cor.* 15. 25. Who tho' such as the Eye hath not seen nor Ear heard, neither hath it entered into the Heart of Man to take up *Isa.* 64. 4. 1. *Cor.* 2. 9. Neither doth it yet appear 1 *Joh.* 3. 2. Nevertheless is the Revelation of these unknown transcending Mysteries of Glory, only made known to us by the Gospel.

The *Third* principal Point is of these Mysteries, which the Gospel reveals to us of God. These are also many, we shall name but a few of them. As 1. His Love and Goodness in finding out a way of Salvation, and for the end sending His own Son unto the World. Well might *John* say *Chap.* 3, 16. *For God so loved the World, that He gave His only begotten Son that whosoever believeth in Him, should not perish but have everlasting Life.* For who can say or express what sort of Love, or how great this Love was? Heathens without the Church may observe and see much of His Love, in the common tract of Dispensations, and His Goodness should lead them to Repentance *Act.* 17. But thereby they can never attain such length, as to see and understand this Love, this everlasting Fountain of Love. This Love and Goodness of God, is only manifested to Men through the Gospel *Tit.* 3. 4. 2. Eternal Purpose and Decree of Saving Sinners, in a way unspeakably, tending to the Praise of His glorious Attributes, especi-

of His Juſtice, Mercy and Wiſdom: Nature hereat muſt ſing dumb; Nature can diſcover nothing how He has choſen ſome of us in Chriſt, before the foundation of the World, *having predeſtinated* them, *unto the Adoption of Children by Jeſus Chriſt, according to the good pleaſure of Hes Will: To the Praiſe of the Glory of His Grace. Epheſ.* 1 4, 5, 6. Only the Goſpel doth this *Verſ* 9. Nature cannot learn us, how the Children unborn, not having as yet done either Good or Evil, ſhould have it ſaid unto them, *the Elder ſerve the Younger, That the purpoſe of God, according to Election, might ſtand, not of works, but of Him, that calleth. Rom* 9 11, 12, 13 3 His Soveraignity is in this matchleſs Remedy, in chooſing of ſome, and not all, in undertaking for ſome, and not for others, ſending the glad Tydings of the Goſpel to ſome, and not to others; reaching the Heart of ſome through the Preaching of the Goſpel, and not of others. 4. His Juſtice in puniſhing of Sin, even in His own Son, when ſtanding in the place and room of Sinners, which is a greater Demonſtration of God's Juſtice than ever could be obtained by all the Plagues and Judgements, whereby He hath ever puniſhed the greateſt of Sinners *Rom.* 3. 21, 22, 25. 26. 5. His Mercy in pardoning & paſſing by Sinners, according to the ſatisfaction of Chriſt, and in accepting ſuch as believe, as Righteous, according to the good pleaſure of

His Will *Ephes.* 1. 6, 7, 8. Can there be a greater Evidence of Mercy than this? A greater cannot be imagined; Therefore the Gospel is called the Grace of GOD. 6. His infinit Wisdom is herein discovered, in so ordering the whole work of our Salvation, that Justice should be fully satisfied, and Mercy have place; so that Mercy & Truth should kiss each other: This is called *His manifold Wisdom. Ephes.* 3. 10. *All Wisdom Ephes.* 1. 8. 7. His Truth in letting loose all His Threatnings upon the Cautioner, when the principal Debtor was spared.

From all which it is more than evident, that the Gospel holds forth the great Plot of Salvation more clearly and distinctly, than all the works of Creation and Providence could have done. But

10. The Gospel is called a *Mystery*, in respect of the many glorious and remarkable Effects and Fruits, which it hath; whereof we shall give these few instances. 1. By the Gospel, there is a Church gathered out of the World, which shall stand to the end of the World, in despite of all the Opposition, Men and Devils shall make against it: What a Mystery of Power was here, when a few Fishers, without the help of Humane Learning and without the assistance of Humane Advantages, through Preaching and continual Suffering, carried on the Gospel of Christ; So that

that it was ſpread through the world, and continueth to this day, notwithſtanding of all the Oppoſitions that the Gates of Hell can do againſt it, through Emperors, higher Powers, with inferiour Magiſtrats, corrupt Churchmen, &c. who through Subtility and Violence, laboured totally to root out the ſame. 2. By the Goſpel, Men were brought out of themſelves to ſeek Righteouſneſs, and Juſtification in another; yea in a Crucified and Deſpiſed Mediator, and made willing directly contrary their Nature and deep rooted Inclination of Heart, which is continually looking out for Help and Delivery in themſelves, to forſake their own Righteouſneſs, and all which formerly they counted Gain, and to flee to Chriſt Jeſus for all, and to lay hold on Him by Faith, that only they may be juſtified in Him. 3. This Goſpel learns the Soul alone to depend on Chriſt for Help in every Duty, whereunto they are called, and to ſee their Strength only to be in Him, and in the Strength of His Right Arm. O! a great Myſtery to Fleſh and Blood. 4. This Goſpel makes Men to forſake all Relations and Intereſts for Chriſt. *Mat* 10. 37, 38. *Luk* 14. 26. What a Myſtery of Power muſt be here? 5. This Goſpel makes Men to forſake their Idols, their Boſome-ſins and Evils, which formerly they loved as their lives, and to pluck out their right Eyes, and to cut off their right Hands *Mat.* 5.

29, 30. *Mat.* 18 8, 9. *Mark.* 9. 45. 6. Th
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whereupon *Anna* the Propheteſs *gave Thanks likewiſe unto the Lord, and ſpake of Him to all that looked for redemption in* Jeruſalem. *Mary* cried forth, & ſaid, *My Soul doth magnify the Lord, and my Spirit hath rejoiced in God my Saviour* Luk. 1. 46,47. *Zacharias*, when his Tongue was looſed, *ſpake and praiſed God* Luk 1. 64 And again *Verſ* 68, 69. *Bleſſed be the Lord God of* Iſrael, *for He hath viſited and redeemed His People, And hath raiſed up a horn of Salvation for us, in the houſe of His Servant* David, *&c.*

3 *Uſe.* This requires that we ſhould lament and weep over the ſad condition of theſe. 1. That have not ſo much as the outward Revelations of theſe Myſteries amongſt them, who notwithſtanding of all this Light ſit in Darkneſs, and live in the Land of the ſhaddow of Death. O! Pray for the coming of Chriſt's Kingdom, that the People that walk in Darkneſs may ſee a great light, and that the light may ſhine upon thoſe that dwell in the Land of the ſhadow of Death *Iſa* 9 2. 2. As alſo the ſad eſtate of thoſe that hear the outward ſound thereof, but knows no more of the lively Power and Operation of this Myſtery, then there were no ſuch thing, *Whom the God of this World hath blinded — leſt the light of the Glorious Goſpel —— ſhould ſhine unto them.* 2 Cor. 4 4.

4 *Uſe* This Doctrine requires, that we walk ſutably under theſe great Mercies provided and purchaſed unto us, and improve them ac-

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3 *Use.* This requires that we should lament and weep over the sad condition of these. 1. That have not so much as the outward Revelations of these Mysteries amongst them, who notwithstanding of all this Light sit in Darkness, and live in the Land of the shaddow of Death. O! Pray for the coming of Christ's Kingdom, that the People that walk in Darkness may see a great light, and that the light may shine upon those that dwell in the Land of the shadow of Death *Isa* 9 2. 2. As also the sad estate of those that hear the outward sound thereof, but knows no more of the lively Power and Operation of this Mystery, then there were no such thing. *Whom the God of this World hath blinded — lest the light of the Glorious Gospel ——should shine unto them.* 2 *Cor.* 4 4.

4 *Use* This Doctrine requires, that we walk suitably under these great Mercies provided and purchased unto us, and improve them ac-

accordingly: And more especially. 1. That we esteem and account highly of this unspeakable Favour, the Mystery of the Gospel, which is the Grace of God, and the discovery of Life and Immortality. 2. That we be herein tender and watchful, that we neither do, nor say any thing, which may be to the Dishonour of this Mystery; But that in all things we walk worthy of the Gospel. 3. That we should be Zealous, in standing up for the Defence of this Gospel, which is such a Mystery: we should be always ready to buy the Truth, and upon no account to sell it. 4. That we receive the Gospel into our Hearts, believing and welcoming the same; not judging it enough that we hear the sound thereof, without finding, and experimentally knowing the lively and strong Effects and Operations of the same in the Soul. 5. That we in the preaching, and ye in the hearing of the Gospel, continually look upon it, as a Mystery, and therefore should beware of judging ourselves in a capacity to reach unto the ground of this so great a Depth, or to measure the same by our scrimp natural Understandings, or shallow Capacities, and so to cast at all, we cannot fathom, or attempt to cast it in our Calms and Form. O! indeed a heavy Sin, a bold, daring, and presumptuous counterfeiting of the King's Coyn, and a giving out of our Counterfeit, mixed, clipped Mettal, in

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stead of the King's true Coyn. 6. That we, finding it's a Mystery, and so far above the reach of our Capacities, should seek unto the LORD alone for Light; we should go to Him as the Author thereof, and should go to Christ, who is given for a Light, that this Sun of Righteousness, who is the real substance of this Mystery, might clear up our Understanding with the Sun Beams of His light, and make us in some measure to know what the Riches of the Glory of this Mystery is, and that He might drive away the Clouds of Ignorance and Prejudices, whereby this light is keeped from us; Hereby we should evidence our believing that this is a Mystery, through our faithful and continual dependence on this Fountain of Light that we may see this Mystery of Light in His Light.

## Of the *Glory* of this Mystery.

Moreover, there is the *Glory* of this Mystery; For it is a Mystery that hath Glory in it. Therefore it is called a Glorious Gospel, *the Glorious Gospel of Christ* 2 *Cor.* 4. 4. 1 *Tim.* 1. 11. Therefore is its Ministration more glorious, than the Ministration of the Law 2 *Cor.* 3 7, 8. *But if the Ministration of Death, written & ingraven in stones was glorious, so that the Children of* Israel *could not stedfastly behold the face of* Moses, *for the glory of his Countenance, which Glory was to be done away. How*

*shall*

*shall not the Ministration of the Spirit* (which is the Gospel Ministration) *be rather Glorious*? This *is the Ministration of Righteousness*, which exceedeth *in Glory Vers.* 9. And here is the excellent *Glory Vers.* 10. Let us see in what respect, and from what Head this Gospel is so *Glorious*.

1. It is *Glorious*, in respect of the Author of the same: God is the Author of it, and all His works are Glorious; Men nor Angels could never have found out this way of Salvation through a Crucified Saviour; But it is God's VVork, and a singular peice of VVorkmanship of His, above all what we see in Scripture; Therefore it is called, *The Glorious Gospel of the Blessed God. 1 Tim.* 1. 11.

2. The Gospel is *Glorious*, in respect of the Instruments imployed in Preaching and making known this Mistery: God the Father, made the first publication thereof in Paradise, when He said to our Fore-father, that the Seed of the Woman should bruise the Head of the Serpent, *Gen.* 3 15. The Son is more especially made use of, in this work *Heb.* 1. 2. and 2 3. Therefore called the Glorious Gospel of Christ 2 *Cor* 4 4. Also the *Holy Ghost* is therein employed ——— *But unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you, with the Holy Ghost sent down from Heaven* 1 *Pet.* 1. 12. The Angels were imployed in this work *Luk.* 2. 10, 11, 12. The great Pro-

phets

phets and Apostles were Messengers of this Gospel 1 *Pet.* 1. 10, 11. It was their work to publish this great Salvation: So that it must be a glorious work, wherein such glorious Hands were imployed.

3. It is *Glorious*, in respect of the way, which God entered on for the manifesting and making known this Mystery, and for confirming us in the same; which is held out in short, *Heb.* 2. 3, 4 *How shall we escape if we neglect so great Salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with Signs and Wonders, and with diverse Miracles, and Gifts of the Holy Ghost, according to His own will.*

4. It is a *Glorious* Gospel, in respect of these who have studied it; not only many Righteous *Mat.* 13. 17. But also many Prophets and Kings *Luk.* 10. 24. 1 *Pet.* 1. 10. have desired to see these Mysteries; The Prophets enquired unto, & searched diligently after this Salvation: And even the Angels themselves have a holy Curiosity to know what it meaneth & therefore they are said to look into it, or to stoop down with the bowing of the Head, and bending of the Neck, that they may behold what it is; And they come to the knowledge of it by this Gospel 1 *Pet.* 1. 12. *Ephes* 3 [10. This must then be a Glorious Subject, and there must be some ravishing Glory in this Mystery, which

which engageth these glorified Creatures to pore and look into it.

5. It cannot be otherways than a *Glorious* Gospel, seeing even the Feet (though suddled with dust) of those that bring good Tidings thereof, are so beautiful *Isa.* 52. 7. *Rom.* 10. 15. Yea it cannot be expressed how lovely and beautiful they are in the Eyes of those, who are sensible of their necessity of Salvation.

6. It is a *Glorious* Gospel, in respect that it putteth a singular glorious Beauty, on all that it comes near unto; Therefore it is the Glory of a Land to enjoy it, and where this Gospel is, Glory dwelleth in that Land *Psal.* 85. 9. And where this, or any outward resemblance of the same is, there is Glory; Therefore when the Ark was taken by the *Philistines*, the Holy Wife of *Phineas*, the Daughter in Law of *Eli*, cried forth, saying, *Glory is departed from* Israel. 1 *Sam.* 4 22. Therefore was it that the Glory of the latter House, should be greater than the Glory of the former *Hag.* 2. 9. Because Christ should appear therein with this *Glorious* Gospel.

7. The Gospel is *Glorious*, in respect of its Subject and Matter; It treats of a marchless and glorious Business of that Fair, Amiable and Glorious *Branch of the Lord Isa* 4. 2 Here is the Branch of that Root of *Jesse*, which is every way Glorious *Isa.* 11. 1, 2, 3, 4, 5, 6. Here is the Revelation of the knowledge of the LORD,

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he knowledge whereof ſhould fill the Earth n the days of the Goſpel, as the Waters over the Sea *Iſa.* 11. 9. Hereby is the Riches of the Glory of the Lord made known, and therefore it muſt be a Glorious Buſineſs *Rom.* 9 23. And here behold we *the Glory of God in the face of Jeſus Chriſt* 2 *Cor* 4. 6. The Goſpel is as it were the face of Chriſt; Herein ſhined His Glory which the Apoſtles ſaw *Joh.* 1. 14. of Him, who therein is the brightneſs of His Father's Glory *Heb* 1. 3. Is it not a Glorious Buſineſs, which bringeth to light Life and Immortality, and this is done by the Goſpel 2 *Tim* 1. 10. It revealeth Grace, and ſo is the Goſpel of Grace *Act.* 20. 24.

8. It is *Glorious* in reſpect that Chriſt hereby makes His Body and Bride Glorious unto Himſelf, for it is by this Word that He ſanctifieth and cleanſeth *Epheſ* 5. 26, 27.

9. It is a *Glorious* Goſpel, in reſpect of the many ſeveral Effects and Fruits which it bringeth forth, being the ſavour of Life unto Life. As 1. It is the weapon of our Warfare, which is Mighty through God, *To the pulling down of ſtrong holds, caſting down of imaginations, and every high thing that exalteth it ſelf, againſt the knowledge of God, and bringeth into captivity every thought to the obedience of Chriſt* 2 *Cor* 10. 4, 5. Therefore it is called, *The power of God unto Salvation Rom.* 1. 16, 2. It hath a be-

getting vertue, it bringeth forth Sons and Daughters unto GOD, as the Apostle says 1 *Cor.* 4. 15 that He had begotten the *Corinthians* through the Gospel. 3. The Gospel contains the Conditions and Articles of Peace between GOD and the poor Sinner, and therefore it is called, *The Gospel of Peace, Ephes* 6. 15. And it is the Mean, whereby the miserable Enemy *Man*, is brought unto another state of Peace and Reconciliation with GOD; so that he lays off his enmity against GOD, His interests and servants, so that thereby the Wolf is made to ly with the Lamb. 4. The Gospel hath an ensuring and establishing power, establishing the Soul against all Storms and Tentations; Therefore saith *Paul. Now to Him that is of Power to stablish you, according to my Gospel, and the preaching of Jesus Christ (according to the Revelation of the Mystery which was kept secret since the World began——be Glory ——Rom* 16 25, 27. 5. The Gospel hath a transforming and changing power, cloathing the Heirs of Hell with begun Glory, and changing them into the Image of GOD 2 *Cor.* 3. 18. *But we all with open face, beholding as in a glass, the Glory of the Lord, are changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord.* 6. In a word, it is the Instrument of Salvation, and therefore called the Gospel of Salvation *Ephes* 1. 13. It is *the savour of Life unto Life* 2 *Cor.* 2. 16. Before we

pply this, we shall speak a little to the other part, to wit, *The Riches of Glory.*

## Of the *Riches* of *Glory.*

There is not only a Glory to be seen in the Gospel, but there is an exceeding great Excellency of Glory, which points forth the singularness and excellency thereof. And this will appear,

*First*, Providing we compare this Glory with other things, which either are but such in the esteem of Men, or that really have Glory in them, but less than that Glory, which shineth forth here.

1. Compare it with that which the Men of this World, ordinarly esteem Glorious, as greatness of Power and Authority, stately Buildings, many Servants, great and multiplied Titles of Honour, and such like. Alas! what a poor spectacle is all the glittering Glory of this World, which hath no reality in it, but consists in a meer imagination, and the meer blossomings of a roving Fancy, and fruit of a light and creazie Brain: Alas! how lean, sober and empty, is this so called and fancied Glory, wherewith the Children of this World are so bewitched, taken up with childish admiration, eager gaping and hot pursuing after the same: What is it in comparison of this Glory, which shineth in the Gospel? What is here, that should take up the Soul of Man,

that knoweth what real Glory is? What can these outward, borrowed, imaginary Garnishings do, to the real amending and felicitating of a poor immortal Soul? What is here for quieting a raging and disordered Conscience? What is here, which can make the poor Creature sing, when pale Death looks him in the face, and when wrestling with the King of Terrors? Yea will not the thoughts of all these things, wherein the Soul formerly boasted, but add to his sorrow, and augment his grief, now when he seeth, he must forsake all, and live in darkness eternally? *For when he dieth, he shall carry nothing away: his Glory shall not descend after him.* Psal. 49. 17. What signifieth then the Glory of his House, how great soever it be? What is the Glory of Great Ones, when the Lord kindleth under the same, *a burning like the burning of a fire,* Isa. 10. 16. *Nebuchadnezzar* had *a Kingdom, and Majesty, and Glory and Honour,* so that *all People, Nations and Languages trembled and feared before him: whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down* Dan. 5. 18, 19. But a poor lamentable Glory was it, that could not defend him from the greatest Misery that ever a King or Prince was brought unto. *Vers.* 20, 21. *But when his heart was lifted up, and his mind hardened in pride, he was deposed from his Kingly throne, and they took his Glory from him.* And

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*he was driven from the Sons of Men, and his Heart was made like the Beasts, and his dwelling was With the wild Asses, they fed him with grass, like Oxen, and his Body was wet with the dew of Heaven, till he knew, that the Most high GOD, ruled in the Kingdom of Men, and that He appointeth over it, whomsoever He will.* See also *Isa.* 5. 14 *Therefore Hell* or the Grave *hath inlarged her self, and opened her mouth without measure, and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it.* How vain and empty then, must that Glory be, which thus dieth out with a filthy stink? How far inferiour to this rich and excellent Glory?

2. Compare the Gospel Glory, with the great and real Glory of Heaven and Earth, this piece of Work of the only wise Creator; And it will very far surmount these in Glory: The noble Fabrick of Heaven and Earth, replinished with such variety of Creatures, carries clear evidences of the glorious Wisdom & Power of Him, who hath made the same out of Nothing, and sustaineth them continually, by the Word of His Power; *For He spake, and it was done, He commanded and it stood fast Psal.* 33. 9. —— *For the Pillars of the Earth are the Lords, and He hath set the World upon them* 1 *Sam.* 2. 8. He hath established them *Psal* 89. 2. And formed them *Psal* 90 2. Who can once look upon this Fabrick, being so curious in all its points and proportion, without observing

singular Glory, which hold forth the Glory of the great Master Builder: Who can look upon the Heavens, and observe how admirably they are garnished, and indented with so many glorious shining Creatures, and not fall a wondering at the rare Building, and its excellent Contrivance? Who can behold the Sea, that terrible and vast Creature, the dry Land, the Hills, the Valleys, with their pleasant Rivers, and watery Rivolets, with all their fair and fruitful Inclosures, the spacious, vast and howling Wilderness, with all their various, different and nonmerous Inhabitants, the Water with its Fishes, the Air above with its Fowls; And not behold, I say, a special ravishing Glory therein: But O! what is all this Glory in comparison to that Glory, which shineth in the Gospel: The Flowers springs out of the Earth, and spreads forth its Glory, but suddenly it is cut down and withereth, so shall the Heavens and the Earth pass away, they shall perish, yea all of them shall wax old like a Garment, and as a Vesture shall they be changed *Psal.* 102. 26. But this Glory, which shines forth in the Gospel, is an everlasting Glory: Great was the Wisdom of God, which shined forth in creating all things of nothing, but in the Gospel, *The manifold Wisdom of God* is made known. *Ephes.* 3. 10.

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3. Compare the Glory of the Gospel, with the first Covenant made with *Adam*, in the State of Innocency, so shall there appear here a singular Glory; I confess it was a Glorious Business, to see that rational Creature *Man*, in a Covenant of Friendship with his Maker; For there was wonderful Condescendency on God's part, in that He came under the Bond of the Covenant, and under Obligations of a rich Promise unto the Creature, in case of Obedience, which otherwayes he was indebted to his Creator, by vertue of His Creation; And pleasant was it to behold, the Wheels of the Soul of Man, besmeered with the promise of the rich Recompense of Reward: But the Glory of the Gospel Covenant darkens that, as the rising of the Sun darkeneth the sparkling light of the Stars: *Adam* if he had stood, had never appeared with Christ as a glorious Member of His glorified mystical Body *Col.* 3. 4. He had never been partaker of that Glory, which Christ bestoweth upon His own, which He hath of the Father, as the Redeemed now have *Joh.* 17. 22. He had never been brought to Glory through Christ, as the Captain of Salvation made perfect through Sufferings, as the Saints are now brought *Heb.* 2. 10. He had never had that relation and interest in Christ, as his elder Brother, Head and Saviour, which Believers now have by vertue of the New Covenant: He had never sitten with Christ upon His

His Throne, as Christ sitteth upon His Father's Throne; But this unspeakable Concotenation of Glory is carried on through the Covenant of Grace: The Glory which he should have purchased, should have been but a Glory of his own begetting, bought with his poor inconsiderable sweating and legal payment, but the Glory of the Gospel, is a Glory, bought with the Life and heart Blood of the Eternal Son of God; The other had been but a Glory of Law-work and of Law-merit; But this is a matchless Glory, wholly through and through, shining with the Glory of free Grace: Here appears incomprehensible Love, wonderful free Grace, inconceivable Mercy, and a wonderful harmony of Mercy and Judgement. *Adam* had not sung that new Song, which the Redeemed now sing in Glory: So that upon infinite accounts, the Glory of the Gospel, far surmounteth the Glory of the Covenant of Works; That was unsure, as the event did manifest; This is sure for all the Seed, being grounded and firmly bottomed on the Faithfulness, established on the Truth, ensured through the Righteousness, strengthned by the Oath of God, and confirmed by the Death of the Testator. *&c.*

4. Compare the Gospel with the former Administration of the Covenant of Grace, before Christ's Incarnation, and thô that Administration had its own Glory, which nevertheless

ess behoved to be abolished; yet here is a Glory far more excellent; A Glory after which in former times, the Prophets searched, and unto whom it was revealed, they *Prophesied of this Grace that should come unto you.* 1 *Pet.* 1. 10, 12. The first Dispensation was dark, it also the Mysteries were vailed with Types, shadows, Ceremonies and Offerings; Therefore *Moses put a vail over his face, that the Children of Israel should not stedfastly look to the end of that which is abolished.* 2 *Cor.* 3. 13. That Administration in respect of the Administration of the New Testament, is called the Letter that killeth, and the ministration of Death written and engraven on Stones, the Ministration of Condemnation; But this is called the Spirit, the Spirit that giveth Life, and the Ministration of the Spirit, the Ministration of Righteousness: So that the Glory of the former Ministration, was not once to be compared with the Glory of the latter Ministration. That was indeed glorious, so that the Children of *Israel* could not stedfastly behold the Face of *Moses*, for the Glory of his Countenance, but it was a Glory that was to be done away; But this is much more glorious, and surpasseth far in Glory; *For even that which was made glorious, had no Glory in this repect, by reason of the Glory that excelleth* 2 *Cor.* 3, 6, 7, 8, 9 10. Therefore until that that Evangelical Day began to dawn and clear up, and Faith, or the great object of Faith Christ Jesus,

Jesus came unto the World; The Heirs were kept under the Law, shut up unto the Faith as in a prison, and held under the strict Discipline of a Pedagogue or School Master *Gal.* 3. 23, 24, 25. Under the Law, they were Children, differing nothing from Servants, but were in Bondage, under the Elements of the World, and they were Tutors and Governours *Gal.* 4. 2, 3. They were under weak and beggarly Elements *Gal.* 4. 9 But we shall not insist longer here, this being sufficiently held forth by the Apostle *Paul*, throughout his whole Epistle to the *Hebrews*.

*Secondly*, Further, that there are Riches in the Glory of the Gospel, will appear, providing we in the next place take notice of the glorious and super-excellent Nature of the same. Many things might be brought in for clearing of this, but we shall satisfie our selves with some few. As 1. This rich glorious Nature of the Gospel appears, while it is called *The Power of God unto Salvation, to every one that believeth, to the* Jew *first, and also to the* Greek *Rom.* 1. 16. That noble and sharp-sighted Apostle of the *Gentiles* saw such a Riches of Glory therein, that how contemptible soever it appeared to others, whether *Jew* or *Gentile*, yet with him it had a high esteem, he was not ashamed of it, that is, he gloried in it, this being a dimunitive manner of Speech, wherein more is understood, than is expressed.

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For he deserned it to be the glorious and none-such Instrument of Gods Power to break up Satan's hoof Quarters in the World, and so to spread out the Kingdom of Jesus Christ; Whereupon he says 2 *Cor.* 10. 4. 5 *The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong Holds, casting down Imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into captivity, every thought to the obedience of Christ.* Justly then might he magnify his Office, whileas he was imployed to carry these Treasures unto the *Gentiles Rom.* 11. 13. 2. Its Riches appeareth herein, that the Gospel is the Cabinet wherein lyeth, and the Field wherein is to be found, the most enriching Glory imaginable: It hath folded up in it, that really enriching Pearl, which when the wise Merchant had found, sold all that he had and bought it; which you may read in that Parable, and which is doubled with very litle alteration *Mat.* 13. 44, 45, 46. Christ the alone enriching Pearl of great Price, is the whole Matter, the Heart and Marrow of this Gospel; It is wholly imployed about Him, therefore cannot but contain Glory, and Riches of Glory, therefore it is called, *The Word of Christ Col.* 3. 16. 3 It appears herein, because it is the offering, and the holding forth of the most enriching and glorious Marriage, that ever was heard tell of: A Marriage between the lofty, high, holy, glo-

glorious and matchless King of Kings, and Lord of Lords, and despicable Sinners, poor beggerly Creatures, by Nature Heirs of Hell. It is the word of Reconciliation containing Articles and Conditions of Peace, between the Holy, Righteous and Glorious God, and sinful self-destroying Sinners, which is intrusted to the Apostles, and their Successors 2 *Cor.* 5. 10, 20. therefore called the word of Peace *Act.* 10. 36, 37. 4. The Riches of Glory appears herein, because the Gospel is the outward Call of God; which, when the Lord makes effectual, He accompanyeth with an inward, powerful, irresistable Calling to the most glorious things imaginable: It is hereby that the Lord Jesus bringeth many Sons unto Glory *Heb.* 2. 10. Hereby do the Elect *obtain the Salvation, that is in Christ Jesus with Eternal Glory.* 2 *Tim* 2. 10. By the Gospel the *Thessalonians* were called *to the obtaining of the Glory of our Lord Jesus Christ* 2 *Thess.* 2. 14 15. Who can tell what is the hope of this Calling, and what is the Glory of this Inheritance of the Saints in light: Such as can discern this, must have the Eyes of their Understanding opened and enlightned of God *Ephes.* 1. 17, 18. It is a compleat rich glorious Kingdom, whereunto Men are called by the Gospel. 1 *Thess.* 2. 12. He calleth unto *His Kingdom and Glory.* 5 It appears herein, that it is the means of discovering the most enriching glorious, most latent

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nd concerning Secrets: What is better and ore desireable than Life, than true Life and mmortality, and this is made manifest rough the Gospel 2 *Tim.* 1. 10. One that is ondemned to Die should esteem a Reprive of e Sentence, a rich and glorious Business, ô ignorant but that he might be taken away ithin few Hours or Days, through some spe- ial stroke of God upon him: How much ore infinitly worthy and richly excellent is is Life, which is Immortality? And what iches of Glory, must there be in the Gospel hich bringeth this into light? 6. It appears erein, that the Gospel brings Heaven to the oor of the Soul, with all the Glory that is herein; And therefore called the Word of he Kingdom, or *the Gospel of the Kingdom Mat.* 4. 23. and 9 35. and 24. 14. And the mat- er thereof, is *to preach the Kingdom of God Mark.* 1. 14. *Act* 20. 25. and 28. 31. *Luk.* 4. 43. 9. 60. So it is also called, *The* Kingdoms *of God Luk.* 10. 9 11. *Mark.* 1. 15. and 4. 26. And he *Kingdom of Heaven* in many of the Parables *Mat.* 13. and 20. 1. and 22. 2. *&c.*

*Thirdly*, That there are *Riches* in the Gospel, ppears from the special, rich and glorious Efficacy of the same; whereof take these few Proofs. 1. The Gospel hath a powerful en- lightning vertue, so that these that sit in dark- ness, come to see a great light *Math.* 4. 15, 16. Therefore *Paul* was sent to open the Eyes, and

turn Men from darkness to light. *Act.* 26. It Where it comes with power, it discovers th lamentable estate, wherein poor Man is b Nature, and discovers the way of escape 2. It hath a propagating and begetting powe where it is the savor of *Life unto Life*; *I hav begotten you through the Gospel* (saith *Paul* to th *Corinthians*) 1 *Cor.* 4. 15. Therefore it is calle *the Word of Life*; *Phil.* 2. 16. It quickneth from the Dead, through the powerful operation o the Spirit; we are born again by this Wor 1 *Pet.* 1. 23. 3. It hath a nourishing vertue therefore it is called, *The sincere Milk of th Word*; whereby we grow, even as the Chil groweth by the Milk on the Breast. 1 *Tim.* 2. 4. Thereby is the Soul brought by Faith to lay hold on Christ, and so thereby brought into a sure and safe state; Therefore it is called, *The Word of Faith Rom.* 10 8. And the *Word of Salvation Act* 13 26. We believe through this word preached by the Apostles and their Successors *Job* 17. 20. 5. It hath a washing and cleansing vertue; It is by the word, that Christ sanctifieth and cleanseth His Church *Ephes* 5. 26. 6. It hath a cutting and piercing vertue; *Paul* speaking of the Gospel (*Heb* 4. 12.) saith, That *the Word of God is quick and powerful, and sharper than any two edged Sword, piercing to the dividing asunder of both Soul and Spirit, and of the Joints and Marrow, and is a discerner of the thoughts of the Heart*

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allusion to the Anatomy of Bodies, or else to the cutting up of the Sacrifices, whether those of the *Jews*, or as it was used among the *Heathens*, especially by the Sooth-sayers, who curiously searched into every inward part as Ezek. 21. 21. Look what the Intrals are to a sharp Sword, or Sacrificers Knife, or like Instruments of Anatomizing in a skilful Hand, such are all the most inward and secret parts of the Heart, even those, which are most difficult to be divided, unto this Sword in God's Hand, when pleased to use it to search the Heart and Reins, and to discover and bring forth to judgement the secrets of them; Not only is it to ungird and stripe off the outward Cloaths of outward and formal Actions, and so present the Soul naked as *Vers.* 13. Nor only to flea off all the Skin, and so to see what lies under it (as the next word, *Opened*, doth sometimes signifie) but further to cut up and cleave to the Back bone (as the word will bear) that so all the Inwards may appear; And this so curiously divided and laid asunder, as to see and view a part, what is in each. In a word, this Sword of the Gospel, when rightly handled, it not only hath a discerning, piercing, penetrating power with it, to come in on the Heart, discovering its Intents, and striking at the root of Corruptions; But it will humble the proudest Hearts, and quicken the deadest Spirits, and peirce through the Soul and Con-

science of the most obdured; Anatomize and lay open their Thoughts, their Security, Pride, Formality, Hypocrisie, &c. And strike at the root of the Body of Death, to kill it, and be its death; Undoubtedly then, their cannot but be a singular Riches of Glory in this Gospel. 7. As it hath its arise from free Grace, and is the open Proclamation of the Grace of God; And therefore called, *The Word of His Grace Act.* 20 32. so it builds up such as receive it, and carries them on until it fairly land them in Glory; for it is able to save Souls *James* 1.21.

1 *Use.* Here we have ground and reason to bemoan the state and condition of not a few People and Persons, to pity them, and from compassion towards them, to pray for them. *Ans.* These who never as yet saw this Glory, having never as yet heard of this glorious Gospel; They may it's true, go beyond others in worldly Riches, fulness of all things, carnal Prudence and Policy, and have abundance of Gold, Silver and costly Jewels, and have much outward Pomp and Flourishes: But alas! nevertheless when they have never heard of Christ, they are but continuing and sitting in darkness; The Glory of the Lord, hath never as yet shined upon them, the Sun of Righteousness is never risen upon them, with Healing under His Wings: Miserable and lamentable is their Conditions, notwithstanding of all their Superfluities. O! let us pray, that this glori-

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ous Light, may once break up among st them, that the Earth may be filled with the Glory of the Lord, as the Waters cover the Sea. 2. We should condole these Nations, where the Name and outward Knowledge of the Gospel is, and nothing else; Nothing of the Power, Beauty and Glory of the Gospel of Salvation; But alas! all is darkned with the fogg and mist of Idolatry, and Superstition, or of humane Inventions, which vails and darkens the singular Beauty, which is to be seen in the Ordinances of Jesus Christ, according to the Simplicity of the Gospel. Oh! have compassion on such, who hasten Judgement on themselves, and love darkness, rather than light: For what are all the vain Imaginations and Inventions of Men, but a darkning of the glorious Splendour of the Sun of Righteousness, that He may not shine in His native and superexcellent Glory. 3. We should commiserate that People, where His Glory did once shine, but seems now to be robbed thereof, through the Godlessness and Wickedness of Men, being Instruments of Satan, in whose Soul, the light of this Gospel never shined. While Satan hath imployed his Agents to banish the Faithful, who carry this Torch of Light, and hold up the Glorious Standart of Jesus Christ; These ungodly Men do what in them is, by their Conclusions, Acts and Deeds, of unreasonable Persecution, to banish Christ, His

Servants and Gospel out of the Land. O! what a loss is it, to be robbed of this Glory, providing we have any Tenderness or Sympathie as Christians, let us be earnest in Prayer for such. 4. We should condole such Nations and Churches, that have a Name, that they Live, and yet are Dead, who have only the sound of the Gospel, with a bare and naked Offer of Jesus Christ: And those, tho' they be free of Idolatry and Superstition, which are open Blots and Spots on this Glory, and tho' free of outward Persecution, yet great Strangers unto the Riches of the Glory of this Gospel, Strangers unto the Power and Operations of the same, having the Name of Purity and Gospel Truths amongst them, but no more; And so are dying and perishing through an inward decay of Life and Power. This undoubtedly are also to be lamented over.

2. *Use.* As on this ground we lament the state of the Churches, so may we take up a Lamentation over the persons who live under the dew and sun-shine of the Gospel, and nevertheless see no Beauty or Glory in the same. The Glory thereof is hid from their Eyes, and they see no Beauty, nor desireableness, no Riches of Glory in the same, the God of this World having blinded their Minds 2 *Cor* 4. They look upon the Gospel, as an artificial composed Fable; They set no worth nor price uponit as they should; In place of Glory,

is a burthen whereof they would willingly be quite; Therefore they improve not the occasion, which they have for attaining to the knowledge thereof, and for having an Intereſt in this Glory: Many are indifferent and *Gallio* like, and in no ways lay the Paſſineſs to Heart; Others are Heart-enemies to this Glory, and the power thereof; Many content themſelves with the outward Glory, without ſeeking inward Heart knowledge of the Riches of Glory, which is to be ſeen therein.

3 *Uſe.* This affords ground of Rebuke, unto ſeveral ſort of People. As 1. Unto ſuch, who darken the *Glory* of this Goſpel, with their Errours, Superſtitions, Inventions and falſe Gloſſes, and all ſuch, who in any meaſure darken and cloud the Simplicity of this Goſpel, its Glory and ſingular Beauty. 2. Such are to be rebuked, who perſecute the very Name and Profeſſion of the Goſpel, and all who adhere to the ſame, as many do, who (if poſſible) would drive it out of the World. O! what aileth them, and offends them at this Goſpel, which is ſo full of Glory, and bringeth Glory in it to poor Souls? Surely ſuch Men muſt be driven on and acted by the Spirit of the Devil, who is an unreconcilable Enemy unto this Goſpel of *Glory*. 3. It is for rebuke to ſuch, who are Enemies to the power and purity of the Goſpel; who tho they may readily ſtand for the profeſſion of it, and

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own that, yet their Heart riseth against the Life and Power thereof, wherever they discern it; and as a fit occasion offers them, they but laugh and mock at all that is more than an outward profession. Its true there is a Beauty and Glory to be seen in the very outward Dispensation of the Gospel, when performed in Gospel purity; But the more special Glory, with the Riches of the Glory of the Gospel, lyeth in the power thereof upon the Soul, leading captive to the obedience of Faith, and bringing them unto subjection unto Christ; And their Heart riseth against that, wherein the Glory and Power of the same doth most signally appear. 4. Such are to be rebuked, who bring stains and shame, through their scandalous Life upon that glorious Gospel, bringing up an evil Report upon the same; And thereby occasioning Enemies to despise and contemn the same: O! what a dark Cloud doth the scandalous Lives of Professors, raise over the face of this Sun? This is far from adorning *the Doctrine of God our Saviour in all things*, which is required *Tit.* 2. 10 5. Such are to be reproved, who will not suffer this Glory, once to enter their Souls, who cast not up the Door of their Souls, that it may enter in, and call not to the God of Glory, that He. *Who commanded the light to shine out of darkness*, may shine into their Hearts, *to give the light of the knowledge of the Glory of God, in the Face*

of

of Jesus Christ. 2 Cor. 4. 6. But on the contrary makes themselves hard against it, and refuse to accept of it: As appears from the following Particulars. (1) They resolve to keep their old way, whatever be said unto them, they will not alter, they will remain the old Men and the old Women still. (2) They refuse to subject themselves unto the Righteousness of God, and endeavour to establish a Righteousness of their own; Now herein lyes the Glory of the Gospel, that it breaks us off from that Course of self-seeking, that we might live and grow up in Him, who is the Head in all things. (3) They will not submit themselves unto the Conditions of the Gospel Covenant, nor receive Christ as He is offered in the Gospel. (4) They will not forsake their old Lovers, and especially that *Ashteroth*, that prime *Dagon*, and principal Idole *Self*; Now the power of the Gospel appears herein, that it makes the Soul put out its right Eye, and cut off the right Hand, and cast away all its own Righteousness, as so many menstruous Cloaths and filthy Rags.

4 *Use*. This requires of us sundry Duties. As 1. We ought then to be very thankful unto God, that ever it hath pleased Him to tryst us in the time and place of His manifesting this glorious Mystery; What are we better than others, that have gone before us, or than many that live in other places of the World, who

who have never as yet seen one blink of Glory? Providing we could prise aright the worth of this Treasure, we should see our unspeakable and great Obligations to Thankfulness, so as we would be forced to cry forth, What shall we render unto the Lord for this Benefit and infinite Mercy? 2. We should esteem highly of this Gospel, and prize it much, that our despising thereof provoke not the Lord to remove it; that the Sun might not go down over the Prophets, nor the day be dark over them *Mic.* 3. 6. And left He might give us up unto the lusts of our own Heart, and give us darkness in place of light, for our misprising and undervaluing the Glory and light of the precious Gospel. 3. We should be much in Prayer, to hold the Gospel still in its power and purity amongst us, that it may shine in the midst of us, in its Glory and Beauty, as the power of GOD unto Salvation. 4. We should endeavour on all occasions greatly to welcome the Gospel amongst us, and to beware that we oppose not the Power and Operation of the same. O let the Glory thereof shine in our Hearts! And for that effect let us lay open our selves to the Beams of the same, that they may have free entry into our Souls: Let us lay aside all prejudices and love to our Idols, and receive this Light and Glory in love, 5 Let us not be satisfied until that we see and obtain a more clear discovery of the Riches of the

Glory

Glory of this Myſtery. To wit. (1) That this Goſpel diſcovers to us our Wretchedneſs, Emptyneſs, Madneſs, Poverty, Nakedneſs and every way Undoneneſs. (2) That it holds forth unto us the Excellency of Chriſt, in His Perſon, Nature, Offices, Works, and Employments in the World. (3) That it draws Hearts to Him, and from our ſelves, and from all other Lovers and Vanities, wherewith heretofore we have been bewitched. (4) That it unites our Souls to Him through Faith, that we may live in Him, and He in us; and be one in Him. (5) That it enclineth our Hearts, unto a ſweet Union with the Goſpel Commands; and to a living by Faith in Chriſt, and to a depending and reſting on Him for Salvation, through His offering of Himſelf, and through His Mediatory Righteouſneſs offered and holden forth in the Goſpel, and imputed to Believers through Faith. (6) That the Diſcovery of this Goſpel makes us fall in love with Holineſs, and to work out our Salvation with Fear and Trembling, leaning on Jeſus by Faith, drawing Life and Power from Him, who is given for a Covenant unto the People, that we might ſo grow up and bear Fruit in Him, and go from Strength to ſtrength in Him, until we appear before God in Zion.

5 *Uſe.* This requires a ſelf-ſearching, whether or not we have ever attained a ſaving ſight of this Glory, the Riches of the Glory of this My-

Mystery: And we may know it by these *Marks*. As 1 *Mark*. The light of the Gospel discovers a Fulness, a sensible Fulness, a Soul-satisfying, and a Soul-saving Fulness, and a free and gracious Fulness in Christ. 2 *Mark*. The light of the Gospel discovers, I say, where this glorious Light comes, it discovers self-emptiness, self deceitfulness, and loathsomeness. 3 *Mark*. It takes the Soul captive instantly to make choise of Christ for all, to esteem of Him above all, as the chief among ten thousand; And to lay hold on Him, on His own Terms, with Heart and Hand, and to accept of Him for all our Wants, and for all that we desire, and to rest fully satisfied and content with Him. 4 *Mark*. It inclines the Soul sweetly to employ Christ in all their Needs, to give Him constant employment in all His Offices, until He bring them home and land them in Glory. 5. *Mark*. It makes the Soul, that hath a right discovery thereof, fall in love with Holiness, and to make Conscience of their ways, to walk circumspectly to the Glory of God, and to the praise and adorning the Gospel Profession, to the engaging of Strangers unto the receiving of the Gospel. 6. *Mark*. It will give them a high esteem of all, even of the smallest Ordinance and Institution of Christ, and make them careful to keep them pure, and to improve them to the right end, and will make them help to

main,

maintain His Crown-rights and Priviledges as King in His own Church, and chief Commander in his own House.

## ——Among the *Gentiles.*

These Mysteries, which contain Riches of Glory, is now said to be *Among the Gentiles*: Concerning which we shall mention the following things.

1. That it appeared very unlikely and incredible in the beginning of the Gospel, that the *Gentiles* should be Co-partners of such a Priviledge, and exalted to such Honour and Glory: For 1. There was an express Command of Christ, that stood in [illegible] *Jesus Christ was a Minister of the Circumcision for the Truth of God, to confirm the Promises made unto the Fathers.* Rom. 15. 8. And notwithstanding ordained, that the Jews should have the first offer of the Gospel, He sent forth His Disciples to the lost sheep of the House of Israel, with an express Command not to go into the *way of the Gentiles.* Mat. 10. 5. 2. The Jews, who were themselves Enemies of the Gospel could not only not tolerate, that [illegible] should be Partakers of that Priviledge, forebad *to speak to the Gentiles, that they might be saved* —— 1 Thess. 2. [illegible] would neither themselves enter into the Kingdom of Heaven, nor suffer others to enter.

further the Apostles themselves notwithstanding of their ample and large Commission to go and Teach and Baptize all Nations. *Math.* 28. 18, 19. And notwithstanding they were so that end qualified and furnished, with extraordinary Gifts of the Holy Ghost, yet could hardly be perswaded to Preach this Word among the *Gentiles*; For we find that *Peter* was examined by the rest of the Apostles, for his going unto *Cornelius*. *Act.* 11. 2, 3. 3. The *Gentiles* were looked upon with an ill Eye and contemned, therefore called Sinners of the *Gentiles*. *Gal.* 2. 15. And as *without Christ*, so *aliens from the Common-wealth of* Israel, and *strangers from the Covenants of Promise, having no hope, and without God in the World*. *Ephes.* 2. 12. 4. Yea they were accounted Dogs, and unworthy to eat of the Childrens Bread, so on that ground, Christ seemed to cast off the poor Cananitish Woman, to whom He answered, *I am not sent, but unto the lost sheep of the House of* Israel. *Math.* 15.

2. Notwithstanding of all this, the Lord so ordered it, that the Gospel got entrance under the *Gentiles*, while He sent His Apostles among them, and blessed their Labours, amongst them. *Act.* 13. 46. and 14. 27. and 15 3, 7. 14. 15, 17 and 18, 6 Yea the *Jews* rejecting of the Gospel, occasioned the preaching of the same under the *Gentiles*. *Act.* 13. 46. and 18, 6. and the diminishing of the

*Jews*

*Jews*, was the Riches of the *Gentiles*. *Rom.* 11. 12.

3. Hereby were the Prophecies concerning Christ, and His Kingdom fulfilled; *The Root of Jesse* must stand for an Ensign to the People, and the *Gentiles* must seek into it. *Isa.* 11. 10. and 60. 5. His Name must be great among the *Gentiles*. *Mal.* 1. 11. And to such, had Christ a Commission to come in an appointed time *Isa.* 42. 6. 49. 6. *Act* 13. 47. *Luk.* 1. 32. So must He *bring forth judgement to the Gentiles*. *Isa.* 42. 1. *Matth.* 12. 18. see *Rom.* 15. 9, 10, 11.

4. And as this was an eminent Evidence of this Mystery of Wisdom, Love, and free Grace, which was long kept hide in the Heart of God, *Ephes.* 3. 3, 4, 5 So was it that the Apostles, who for a time, were unsatisfied, therewith at last *held their peace, and glorified God, saying, Then hath God also to the Gentiles granted Repentance unto Life*. *Act* 11. 18. And *Paul* accounted it his Mercy to preach among the *Gentiles*. *Ephes.* 3. 7, 8. And magnified his Office thereby. *Rom* 11 13. And we find him often glorying therein. 1 *Tim.* 2. 7. 2 *Tim.* 1. 11. Which, as it should stir up our Hearts to admiration over that wonderful Love and free Grace of God, who hath sought after the *Gentiles* in Clemency and Mercy, who had been so long debarred; And established us in the Faith of the great things promised unto us in the

Word, now making us to see the old Prophesies and Promises fulfilled, which long before were promised unto the *Gentiles*, so should it also create Pity and Compassion in our Hearts towards the poor Jews, who are cast out unto this day, and make us pray for them, upon the many Promises given on their account, which the Lord in due time will accomplish; And besides it should make us lay to Heart our Duty in managing aright this Priviledge, in the thankful acknowledgement of the Lord's undeserved Love herein, and by hearty embracing and welcoming this Offer, and to walk worthy of the same, in all holy Conversation, to the Glory of GOD.

*Quest.* But providing it be asked, Whether all the *Gentiles* see the Glory, and know the Riches of the Glory of this Mystery.

I *Answer*, No: For all have not the preaching of the Gospel among them. If it be further asked, If all these, to whom this Gospel is preached, see this Glory? I Answer, No. But only the Saints among the *Gentiles*, as appears from *Vers* 26. This is made manifest to the Saints. Where we see that it is alone the Saints, who have obtained Grace to believe this Gospel, and not every one who hears it preached, who discern the Riches of the Glory of this Mystery, which is in the Gospel

For, 1.

For 1. Unto some the preaching of the glad Tydings of the Gospel, is *the savor of Death unto Death.* 2 *Cor.* 2. 16. And unto their corrupted and prejudicated Understanding it savours as a dead Carion, wherein their Souls hath no pleasure, yea it is as Death; so that their rejecting of the Gospel, and their averseness from it, proves their Death and ruine. 2. Unto some it is but foolishness, as it was unto the *Greeks.* 1 *Cor.* 1. 23. And matter of Mocking and Derision, as the Doctrine of the Resurrection, was unto these of *Athens Act.* 17. 32. Many have no better opinion of the Ambassadours of Christ, who are sent to preach the Gospel, than *Festus* of *Paul, Act.* 26. 24. And of the Believers of the Gospel, than the Pharisees had of the Multitude *Joh.* 7. 49. 3. Unto some Christ is a Rock of Offence, and the preaching of the Gospel of Christ, is a stumbling Block unto them, even as unto the *Jews,* who stumbled at the stumbling Stone and rock of Offence. 1 *Cor.* 1. 23. *Rom.* 9. 32, 33. Even as Christ Himself was for the fall of many, so the preaching of the Gospel is the occasion of the ruine of many. 4. Many will not hear the Gospel with Faith, and therefore it cannot profit them, *Not being mixed with Faith in them that heard it. Heb.* 4. 2. Neither will they receive it in Love, nor receive *the Love of the Truth.* 2 *Thess.* 2. 10. And therefore will not submit themselves *unto the Righteousness of God,*

held out unto them therein *Rom.* 10. 3. They will not suffer the Word of Instruction to get any room in their Souls, but they receive the Grace of God in vain, and through unbelief they reject it, they will not obey this form of Doctrine, nor yeild themselves Servants thereunto. 5. The God of this World hath so blinded the Minds of them which believe not, that the Light of the glorious Gospel of of Christ, who is the Image of God, cannot shine unto them; So that they can discern nothing of the Glory of the same. 2 *Cor* 4. 4. And some blinded by a Judgement from God, are therefore no Co-partners of this Revelation. *Math.* 11. 25. 6. Some see a glance, some dark half glimmerings, of this Glory, but discern not the glory of this Mystery, they get some sight, which may occasion some little work and operation in them, nevertheless they continwe strangers unto the true spiritual Glory thereof: For (1) They may see so much therein, as may engage them to a profession of the same, for a time in a fair day, when it is accompanied with no persecution; But even as the stony ground having no deepness of Earth, when persecution comes, they immediatly forsake the Gospel, and turn their back upon it. *Math.* 13. (2) They may readily see so much in it, as makes them willing to part with somewhat, but not that in it which will make them willing to forsake all for

for Christ; The cares of the World, doth not only choak all again, but creats a mist in their Eyes, which totally cloudeth and darkneth this Glory (3) They may see that which may inwardly affect them, as *Agrippa* to be almost Christians. *Act.* 26. and no more. (4) They may readily have some general knowledge of the Letter and out-side thereof, and may be great Doctors and learned Preachers, and nevertheless wholly strangers unto the Power and Life of the same. (5) Yea they may attain some resemblance thereof, and as it were some glorious sparklings, such as the Apostle speaks of, *Heb* 6. 4, 5. But alone unto True Believers, the Lord maketh known and manifesteth this Glory, and maketh them to see the Riches of the Glory of this Mystery; These see it, to whom He discovereth those Secrets which are kept hid from the wise of the World; They see it, who see that Glory, which changeth the Soul, so that thereby, they are changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord. 2 *Cor.* 3. 18.

But what is that sight they get, which others are Strangers unto? *Ans.* 1. They see a special necessary good, which deeply affecteth the Heart; Others only win at some Conceptions, that goeth no further, than the Head. 2. They see something directly applicable un-

to

to their case and condition, and is very suteable unto them, whereas others look on these things, as more the concernment of others than themselves. 3. They see the good is compleat, all-sufficient, necessary and satisfying, which is held out in this Gospel, and therefore they seek not after more, providing they obtain that, they judge their Lot is fallen unto them in pleasant places, and that they have a goodly Heritage. 4. They see somewhat of that Soul-ravishing profound Counsel of Redemption, wherein all the Persons of the Trinity are engaged to carry on and perfect the same, and they see herein such Glory, that it makes them long for Heaven, that they might obtain a more broad and wide look of that divine mysterious on-carrying of the way of Salvation, wherein so much of God, and of His glorious Attributes, in such a lofty way doth appear. 5. They see and find that therein, which reaches their Heart and Soul, and maketh them, that they give up themselves as Captives unto that glorious Invention, so that they embrace it with their whole Mind and Soul, giving their full consent thereunto, as being altogether precious and Soul-satisfying. 6. They see that which makes them most willing, and glad to forsake all and sell every thing, that they may obtain it, that once they might enjoy this invaluable Pearl. 7. They see that Light which hath that power

and

and force therein, that bringeth under their irregular love to the World, and all other Vanities, together with the strong Corruptions that molest them.

1 *Use.* It needs then be no strange business, that there are so few, that highly esteem of this Gospel, and that so many undervalue and contemn it; seeing there are so few real Saints, who alone can see the glory and singular Excellency of this Gospel. Oh! it is a sealled book, even unto them who daily hear it, who see but the outward shell, and cannot taste the sweet and delicat kirnel thereof.

2 *Use.* Behold here the Touch-stone, whereby every one must examine himself, and judge of Himself, whether he be in the Faith or not; This special sight and discovery is alone peculiar to Believers, the Spirit of Light which they have received in the Gospel, makes them now see another sight than formerly they could apprehend or understand. O the depth of Wisdom, Power, Love, Grace, Righteousness and Mercy, which we now daily more and more discover! O what heavenly and divine Glory shines therein, and that in the very meanest of all Christ's Precepts! Others take but a carnal and general look of these Ordinances, and therefore not so tender nor so zealous of them, who can bear with the mixtures and Inventions of Men amongst them, and can fancy a Beauty, Decency and Consistency

sistency in these Inventions, whereas there is nothing in them but a vile deformity: And as for the substance of the *Gospel*, the glad Tydings of Peace & Reconciliation with GOD, it is unto them an indifferent business far from being all their Salvation, & all their desire; Their Hearts cannot embrace the *Gospel*, as the glorious Manifestation of the Son of GOD, which brings to Light, Life and Immortality; They see not the Glory of GOD in the Face of Jesus Christ. Wo then to such, who have not more knowledge of this Business; Then 1. A literal speculative knowledge of this Glory of GOD, which puffeth up, and filleth the Soul with wind and vanity, and never sinketh deep into the Soul. 2. A tickling outward Motion, with somewhat of acquired knowledge, that only affecteth the person, as the lovely Song of one that hath a pleasant Voice. *Ezek.* 33. 32. Their Ears are tickled with the new Tydings of Salvation, and of a Mediator to preserve them from the Wrath of GOD, and that is all. 3. Who have no more than some small tastings in the time of a Communion, or at some other solemn occasion, that takes more on them than ordinary, but is instantly suffocate, without taking further root. 4. Wo also to such, that have but some Light that forceth to some half works, and to some raw wishes, that all might be better, some Flashes of Resolutions and hasty Undertakings, which

which occasioneth somewhat that looketh like a change, thô alas! their Heart in the interim is cleaving to their Abominations, and going out continually after their Covetousness.

## *To whom God would make known*, &c.

These words may have respect both to the outward manifesting of the Mystery of this Gospel Truth; As as also to the making known and discovering of this Truth of the Gospel effectualy on the Heart, which is more especially here to be understood, because that this Revealed Mystery is calldd, *Christ* in them, *the Hope of Glory*. In respect of both these, the Words hold forth two things: *First*, That this Revelation is of God. *Secondly*, That it is an Act of His free Grace and free Love.

As to the *First*, to wit, The outward making known of the Gospel (which we shall pass in a word) We see, that as this Gospel is alone of God, Who is the Author thereof, so the outward publishing of the same dependeth on His free Grace and Will, so that he sends it to whom He will, and to whom He will, He sends it not; see *Act.* 16. 7. The Spirit suffered not *Paul*, and his Companions to go unto *Bithynia*: However Satan and his Instruments may have a hand therein, nevertheless we are to look mostly to God, Who has the chief hand in it,

Who

Who followeth His own Resolution, sending the Gospel, where He has any to bring in thereby, be it one Soul or moe, or to seek one lost Groat, or one wandering Sheep, which finding incapacitate either to lead or drive, He taketh it on His Shoulders; rejoycing. *Luk* 15. 5. Christ went over to the *Gadarens* for one poor Soul: *Paul* was charged to abide at *Corinth*, notwithstanding the great oppositionhe met with there, because the Lord had much People in that place. 1. This should teach us to praise Him, that ever He brought to light this Gospel of Salvation, and that ever it pleased Him to admit the publishing of the same to fall in our time and place, where we through the Providence of God have our Residence. 2. That we abase our selves in His sight, and be ashamed of our unsuteable carriage before Him, Who hath sought us out, passing by so many Thousands, whereas we were as undeserving as any, only that He might give an evidence of the freeness of His Grace and Love. 3. That we walk more worthy of this unspeakable benefit, that He be not provoked to remove the Candle, when we [illegible] the same; The consideration whereof, [illegible] move us to fear, lest our Provocations [illegible] occasion the removing the Candle [illegible] amongst us, as He threatned the Church [illegible] *Ephesus*. *Revel* 2. 4. That we adore this Act of God's Soveraignty, who sin

ſingularly in this diſpoſeth as He will: Our carnal Hearts are ſometimes ready to riſe againſt Him, and to wonder wherefore He ſuffers ſo many rich Nations to be ſo long without one Word of the Goſpel of Salvation, and ſuffers it to remain there, where the People is wearied thereof, and would willingly be quite of it; But His Will ſhould anſwer all ſuch Objections in us, and ſettle all ſuch Diſtempers in our Hearts: We muſt be ſatisfied herein, for He doth what He will in Heaven and Earth, and gives no account of what He doth.

As to what relates to the other part, which is here principally to be underſtood, we learn. *Firſt*, That it is GOD alone, Who can make known unto the Soul the Glory and Riches of this Myſtery, and doth effectually publiſh and reveal it; This requires the revealing of *the Arm of the Lord. Iſa.* 53. 1. For Fleſh and Blood cannot do it, but the *Father which is in Heaven Matth.* 16. 17. And *the Spirit. Epheſ.* 3. 5. *The God of our Lord Jeſus Chriſt, the Father of Glory*, muſt give unto us *the Spirit of Wiſdom, in the knowledge of Him. Epheſ.* 1. 17. ſee *Verſ.* 9. Therefore the Spirit is promiſed for that effect. *Joh.* 14. 26. 1 *Cor.* 2. 10, 11, 12. *Gal.* 1. 16. This appears further from the natural ſtate of Mankind, who cannot know theſe Myſteries without a divine powerful Revelation & Manifeſtation of the ſame in them. For 1. Natural Men are by Nature blind, with-

out knowledge, lying and living in darkness; And what can they then discern in these Mysteries? *Revel* 3. 17. *Luk* 4. 18. 1 *Pet.* 2. 9. *Act.* 26. 18. *Isa* 42. 7. They are in darkness, and darkness hath blinded their Eyes, 1 *Joh.* 2 11. They *walk in Darkness*, and lye in Darkness. 1 *Joh* 1. 6. 1 *Joh* 2. 9 They are *of Darkness*. 1 *Thess* 5. 5. They are called *Darkness* it self. *Ephes* 5. 8 Yea under *the power of Darkness*. *Col.* 1. 13 2. Therefore they are under a natural Impotency and Unfitness to understand the things of GOD. 1 *Cor.* 2 14. *The natural Man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.* 3. Besides this natural Impotency in the Understanding, to take up and know these Mysteries, there is also an acquired moral Inability seated in him, through misunderstanding and prejudice against the Mysteries of GOD: For it is said of the natural Man, 1 *Cor.* 2 14 That *he receiveth not the things of the Spirit of God, for they are foolishness unto him*; Therefore, was the Preaching of *Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness.* 1 *Cor* 1. 23. 4. Yea the carnal Understanding is enmity against GOD; It submits not it self to the Law of GOD, neither can it. *Rom.* 8. 7, 8. so that there is also a pravity and impotency in their will; Therefore saith Christ, that a corrupt Tree cannot bring

bring forth good Fruit. *Matth.* 7. The *Ethiopian* cannot change his Skin. *Jer.* 13 23. There is an acquired habitual averſneſs, through the pravity of our Inclinations: By Nature People are ſo wedded and glewed to their Luſts and Idols, which they will not forſake (which augments their natural Antipathy againſt the Goſpel) ſo that they are Enemies in their Minds by wicked works *Col.* 1. 21. 6. Beſides all this, the Devil, who is the god of this World, is working in them. *Ephes.* 2. 2. who more eſpecially ſo blinds the Minds of thoſe who do not believe, that the light of the glorious Goſpel of Chriſt, who is the Image of GOD, may not ſhine unto them. 2 *Cor.* 4. 4. This needs no further evidence, being more than manifeſt by daily experience; no preaching will once pick on ſome; yea Chriſt Himſelf preached unto many who got no profit thereby; The great things of GOD's Law, are accounted but a ſtrange thing by ſome. *Hoſ.* 8. Many have Eyes and ſee not, Ears and hear not.

*Uſe.* We are hereby called to be eſtabliſhed in the Faith of this Truth, That it is only a Divine Power, which can make known unto us and in us the Goſpel Truths; We by Induſtry and Education, with ſome ordinary light of the Spirit, may win to underſtand the letter of the Goſpel; But in reſpect of the ſaving Manifeſtation of this Myſtery, there is a neceſſity

of a real, discriminating, special, immediate, inward and powerful Operation of the Spirit of God in the Soul, driving away the natural Darkness, and received prejudices, creating Divine Light in the Mind and Understanding, and so forming in the Soul, a Spiritual Patern of the glorious Mysteries of the Gospel: For until this enlightning Operation and Revelation of the Spirit come, all will be to no purpose.

2. *Use.* So should we have a loathing and aversion of that dreadful Doctrine, which says, That this Divine Spiritual Enlightning is not needful, but alledge that moral perswasion, with the outward Revelation is sufficient; whereas none who hath any knowledge of his own Heart can be so stupid, that he should not see so much of the Darkness of his own Understanding, that no less than a Divine Power must be exercised and put forth in order to this his Enlightning: And what doth this Opinion else, but signally vilifie, and palpably deny the Divine Mystery of this Revelation, and lamentably blow up the empty Creature with Pride, Ambition, and a foolish conceit of himself to retain somewhat, whereby he may (as he fancies) be the less obliged to God, and may have ground to thank himself, to sacrifice unto his own Net, and burn incense unto his own Drag. What a ruining and dreadful Enemy is this opinion, against

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the exalting of the Power of God's Grace, and against Folks carrying therein with subordination and dependency on God, and against all Prayer unto God.

3 *Use.* However this be only God's work, and His powerful work; nevertheless none ought because of his Impotency and natural ignorance to account himself therefore discharged, exeemed or delivered from guilt: For (1) Our natural Impotency is our Sin. (2) Besides there is ever real opposing and rejecting of this Light, in all such as are come to the years of discretion, who hear this Gospel, and a wilful contemning of this Light, which will abundantly stop the Mouths of every one; And this often appears either by their neglecting of the Means, or by their negligent and sloathful improving of the same, and their not using, but misuling of the Light which they have, *&c.*

4 *Use.* Notwithstanding this be God's work, yet we should not cast off the Means, for hereby it pleases the Lord to convey Life, and to come with that Light and enlighten when and where He will; For it *pleased God by the foolishness of preaching to save* —— 1 *Cor.* 1. 21. And *Faith cometh by hearing. Rom.* 10. 17. And however the Means in themselves can do nothing, yet being ordained by Him, as it is our duty, so we may have peace in waiting on the free and glorious King, where He Commands

us to wait, and our waiting will sharpen our desires and longings after that blessed Light; yea when we are disappointed and cut off in our expectations, even this must serve for the further humbling and abasing of our selves, and to make us the more earnestly cry out unto Him, who is the Fountain of Light, that He who has caused the Light to shine out of Darkness, would shine in our Hearts, *in giving us the Light of the knowledge of the Glory of God, in the face of Jesus Christ.* 2 Cor. 4. 6. Our attendance on the Means should be constant, because we know not, when He may come; It is good to sow by all Waters, and to sow Morning and Evening, and in our Duties alone to eye Him, knowing that all must come from Him. And albeit there may many Discouragements arise to cause us give it over; partly from without, Satan crying, It is in vain to wait any longer, and partly from within, our Hearts, looking on it as a desperat work; yet this consideration that this Enlightning is God's working, may encourage and set us forward again; For God is a Soveraign King, free to come when He will, so is He gracious and merciful, and can and will pass over many Enormities, and much opposition; yea further for quieting of our Hearts under all Objections whatsomever, this may suffice, He is God Almighty, and unresistible in His workings; He shall work, and who shall hinder it,

2. More-

2*dly*. Moreover, we should learn from hence, that GOD maketh known this Glorious Myſtery to whom He will moſt freely, without Hyre or Price, it is an Act of His wonderful free Grace, He *would make known* &c. not by reaſon of any deſerving or worth, in us, or by vertue of any pliablineſs, or readineſs in thoſe, to whom this is made known, or of any neceſſary connexion betwixt the preparation in them and His Work; But meerly from His free Grace and good Pleaſure; for He is found of them that ſought Him not *Iſa*. 65. 1. Therefore it is through Faith that we are ſaved, and Faith is not from our ſelves, *It is the Gift of God*. *Epheſ* 2. 8. And not by the works which we have done, but according to His Mercy we are ſaved. *Tit* 3. 5.

1. *Uſe*. For Inſtruction, and this ſhould learn us, 1. To admire this wonderful and undeſerved Love towards us in this Myſtery, in reſpect of the very outward making known of the ſame to us, when Kingdoms and Nations more preferrable than we, ly ſtill in Darkneſs, or have corrupted and undone theſe Truths by their Errors. 2 That we with all thankfulneſs heartily acknowledge this Myſtery, and walk humbly under the ſenſe of this undeſerved favour. We are to fear the Lord and His Goodneſs, as alſo to meditate what an account we have to give for theſe rich Mercies, leſt we miſimprove the ſame,

same, and turn His Grace unto Wantonness, seriously laying to Heart, that it shall be more tolerable for *Sodom* and *Gomorah* in the day of Judgement, than for such, who have had these Manifestations, and this Light among them, and notwithstanding have desired Darkness rather than Light.

2. *Use*. For warning unto such, to whom the Lord in a saving way, hath made known the Riches of Glory, by bringing it into their Soul with power and efficacy: Namely, 1. They should walk worthy of such Grace and Love, by carrying themselves humbly before Him, remembring their Nativity and the Rock from whence they are hewed, that free free Grace may get the Honour of all 2. They should live in the admiration of this rich and free Grace of God: What were you, or your Fathers House, that God should have cast His Eye upon you? What could He see more in you, than in others, who yet lie in Darkness, without these saving Discoveries? 3. They ought to endeavour to commend the Riches of this Grace and Goodness to others, to speak good of Him, who hath been so good to them. 4. They ought to make use of these Discoveries, which God hath given them for the advantage of others, doing their outmost to win others, and to hold out somewhat of that Light to others, that they may be brought in thereby.

But

But I haſten now to the Laſt Point in this *Verſe*. to wit, That Chriſt in the Soul is the riches of the Glory of this Myſtery made known in the Goſpel; *Which is Chriſt in you*, ſaith he. This Truth contains theſe three Particulars. *First*, That a Soul-union with Chriſt is the firſt Intention, chief Scope and Deſign of the Goſpel: This principally is intended therein, that Chriſt may be near hand and within the Soul. A *Second* is, That in this Union, conſiſts the Riches of the Glory of the Goſpel, thereby is this Riches made known, and here is their Center: For the Soul that is in poſſeſſion of this Union, is likeways partaker of the Riches of this Glory. *Thirdly*, That this Union of the Soul with Chriſt, or the bringing of Chriſt unto the Soul, is only the Work of God, for He maketh known the Riches of the Glory of the Goſpel.

As to the *Firſt* of theſe Truths, we are to obſerve theſe two Things, 1. That until the Goſpel come unto a Soul with power and efficacy, the Soul is without Chriſt. 2. That the Goſpel is the Inſtrument of God, whereby this Union between Chriſt and the Soul is carried on; and this is the end and deſign thereof.

The *Firſt* which is here premiſed, is clear from *Epheſ* 2. 12. before the Goſpel came to the *Epheſians*, among the Miſeries wherein they were, this was the chief, that as they were

were without GOD, so also without Christ, when the Gospel first comes among a People, it finds them sitting in Darkness, and in the region and shadow of Death. *Mat.* 4 16 *Isa.* 9 2. And under the power of Satan. *Act* 26. 18. Therefore it was the principal work of the Apostles, where they came to preach Christ, *Act* 9 20. and 8 5

*Use.* This being sufficiently clear, we are to learn thus to make use of it. As 1. Earnestly to seek after more solid and real Convictions of these Truths; Many yet lying in Nature, and before whom the Light of the Gospel hath never shined in its power, dream notwithstanding that they have Christ in them as well as others, and so deceive their own Souls, and disappoint the great end of the Gospel. A full conviction hereof, should dispose Folk more earnestly to give ear unto the preaching of the Gospel. 2. These Fools must not imagine it sufficient, that they have the outward Ordinances of the Gospel, and under the administration of the same: For unless the Gospel do come in power, and in the evidence of the Spirit unto them, they may nevertheless abide without Christ: Yea and until they find this in them, they will certainly continue Christless and Graceless. 3. They are called then to cry unto the Lord, that He would reveal his Arm in the preaching of the

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Gospel, that they may not longer continue in in their sad and lamentable Condition

The *Second* is, That this Gospel, and the administration of the same, is the appointed Means, whereby this spiritual and saving Union, is carried on, and that this is its principal end and design, appears from these Grounds.

1*st*. Here is the Offer of this Reconciliation and Union held forth, Christ comes in the preaching of the Gospel; And 1. He tells what is His Father's Mind and Will, namely that they should accept of Him, believe in Him, and let Him into the Soul, for this is the great Commandment and so much called for duty. *Joh.* 6. 29 — This is the work of God, that ye believe on Him, whom He hath sent. 1 *Joh.* 3. 23. And this His Commandment, that we should believe on the Name of His Son Jesus Christ. 2. He entreateth them in His Father's Name to come, to open unto Him, that He might come and take up His Habitation with them. *Isa.* 55. 1. *Revel.* 3. 20. 3 He presses and drives on His Request, Suit and Desire, with many Arguments and Motives, as we have evidenced formerly. 4. He removes all the Difficulties out of the way, by answering all Objections, preventing all Discouragements. O how full is the Gospel of this! 5. He upbraids them that they come not unto Him. *Joh.* 5. 4. *Ye will not come to me, that ye might have Life.* 6. He waits patiently,

ly, with much Longanimity upon them, renewing his Suters, Cries and Intreaties. Which is palpable in the administration of the Gospel; whereby appears sufficiently the this Union betwixt Christ and the Soul, is the great design and end of the Gospel.

2*dly*. Herein the Gospel, the Conditions are cleared and laid open, whereupon this Union must be accomplished; Namely, 1. That we forsake all other Lovers, and be fully satisfied that there is a separation between us and them; for we must forsake our Fathers *House*, providing we will have the King greatly to take pleasure in us. *Psal.* 45. 10, 11. 2. That we receive *Him* freely without Money and without Price. *Isa.* 55. 1, 2. 3. That we receive *Him* wholly, even as *He* offereth *Himself* to be married unto us, that is as a Priest, Prophet and King; for we must receive all of *Him*, and not a part of *Him*. *Joh.* 1. 12. 4. That we receive *Him* fully without reserve, absolutely without exception, seeing *He* is altogether Lovely, and every way useful and absolutely necessary. 5. That we receive *Him* for every Work and Imployment, for Sanctification as well as Justification. 6. That we jointly deny our selves, take up *His* Cross and follow *Him*. *Mat.* 16. 24.

3*dly*. In this Gospel, we have the Nature of this Union. *viz*. The indwelling of Christ manifested unto us: For here is declared, 1. That this

is indwelling of Christ, and union with him, mysterious, profound, unsearchable, and comprehensible, *Ephes:* 5. 32. 2. That is wholly Spiritual, so that they become one Spirit, 1 *Cor:* 6. 17. They are made partakers of His Spirit, *Rom:* 8. 9. 3. That it is a near and inward Union, so that no Comparison can sufficiently demonstrate it, as we have heard before. 4. That it is permanent and inviolable, nothing can make a separation here, *Rom:* 8. 38, 39. 5. That it is Glorious & Exceeding Excellent. 6. That it is very useful and profitable Union, having ineffably great and wonderful Advantages, both here and hereafter.

4 In this Gospel we have what Christ did for the carrying on of this Union, how he is become a Mediator & Cautioner, taking upon him to make peace and reconciliation, and so to satisfie Justice for their sins, *How* in the fulness of time, he has come, and has given a full and perfect satisfaction according to his undertaking; how he hath purchased of the Father all that was accounted necessary for the carrying on of this Union in respect of the Effect; How he lives forever as an Intercessor, for that end and effect; *How* he as King and Head of the Church hath appointed ordinances and Laws; How that he hath blessed them according to his good pleasure for that Effect; and how he hath sent his Spirit to work up his

Chosen to a cheerful receiving of his offer; &
this, and much more is made known in the Go
pel.

5. Here is held forth and cleared, what is re
quired on our part, in respect of obtaining
possession, and to be possessed of this Noble Spi
rit, and to win at this Union: Namely, 1. Tha
we forsake all our Righteousnes, with a
other Idols and lovers, which possess our Soul
2. That we acknowledge and be convinced o
our own inability, and natural unwillingnes
to open unto him. 3. That we attend on th
means appointed, and on him in the means
4. That we lay aside all prejudices. 5. Tha
we lay our selves open to his approaches. 6
That we cry and long after him, and his com
pany so as we can.

6. Here in this Gospel is made known, tha
this opening of the heart for Christ, is a wo
above nature, and that Christ is the Autho
and finisher of Faith, *Heb.* 12. 1, 2. And
that no man can come until the Father draw
him. *Joh.* 6. 44.

7. Here is also discovered that notwithstand
ing the LORD wonderful in Council, mighty in
deed, hath thought good through the foolish
ness of Preaching to save those that believe, 1
*Cor.* 1. 21. And to make use of Planters and
waterers, albeit neither of them can do good
providing he give not the increase. 1 *Cor.* 3.
5, 6, 7. And therefore hath he sent Labour
er

is to his Vine-yeard to labour and work there, so that they are *Labourers together with* GOD *Cor.* 3. 8, 9. He sends his servants, as so many Ambassadors to Court a Bride for Christ. *Cor.* 5. 20, and 11, 2. Therefore they come in their Masters Name, and lay forth the Articles of agreement and reconciliation, and he himself must and will through his Spirit determine and perswad unto an opening.

*Use*, From all that is said appears that the Gospel and the preaching of the same is the means appointed of GOD, for this end, and that it is the chief and grand design of the preached Gospel to work up the Soul into this Union with Christ, and make the heart to open, that the King of Glory may enter in: Which should incite to these things. 1. To a high esteemation of the Gospel, as being such a noble mean ordained for such an excellent end; To account highly of it, (I say) and of such who are appointed to carry these glad tidings of the great Salvation, and to harken unto it & them, as such noble means of Gods appointment. 2 That we may have this end before us in the Administration of the Gospel; The Ministers should so preach it, and the People should so hear it, as a mean ordained for that end, and never to rest satisfied, or much less to think all is well, until this end be first attained, to wit, that Christ be formed in the Soul: O! it were desireable to see that the Ministers in preaching

of the Gospel were (as it were) traveiling
Birth, to obtain this end, *Gal.* 4. 19. 3. That w
lament the estate of such who miss this glorio
gospel, & of those who have but the sound of t
Gospel without the power thereof. 4. That w
be thankfull for this inestemable priviledg
and so be sensible of the same, and be carefu
that we provoke not God to remove this adva
tagious & most useful Candlestick. 5. That w
have compassion on those who are desperat
wicked, that they are so wearied of this pre
ous Gospel, that they hate, oppose, ruine, y
persecute the same: O what a misery is th
for Poor Souls to forsake their own unspeak
able riches.

The third thing is, that this *Union*, to wit
Christ in the Soul, is the riches of the Glory
this Gospel Mysterie; And this appears, 1. In th
it is the principal and chief business, which th
Infinitly wise God had before him in the Et
nal Counsel of his will, to work out by th
dispensation. 2. The Lord who is the Autho
of this Gospel, is thereby Glorified in his Glo
rious Attributes, Christ exalted and made t
see the travel of his Soul, and the pleasure
the Lord prosper in his hand, and the gre
designe therein principally intended next th
Glory of God, to wit, the Eternal compact be
tween God and the Mediator, is then begun t
be accomplished. 3. All the Draughts of th
Glorious Gospel, terminate here as in a Cente

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4. Then beginneth the Soul to know what are the excellent Riches of the Mysteries of Love, Grace and wisdom, that are brought to light through the Gospel, then, and not untill then, begin they to be partakers thereof.

*Use,* This serves to set us all a work to a serious enquiry and tryal, if the Gospel hath had these noble Fruits in us, which may be known from what hath been formerly mentioned of Christ his being in the Soul: And we are never to think we see or know any thing of the Riches of the Gospel, (how great soever a measure of knowledge otherwayes we may have attained, or be partakers of) untill this Union be wrought; and providing this be wrought, then we may well sit down contented, what ever other things we want, as having now in this Union the whole Riches of the Gospel, as in a Treasure laid up in our Souls. O what a condition must this be!

The last thing is, that this Fruit of the Gospel, and this short compend of the Riches of its Glory; is of GOD, and wrought by Him, He makes it known, and the reason is clear; for, 1. Man by nature hates Christ, will not welcome Him, much less let Him in to dwell in the Soul; they hate both Him and His Father, *Joh.* 15 24. 2ly. The light which must discover this enmitie, together with the miserie that accompanieth their estate, who are without Christ, is Divine; these Saving discoveries

are only attainable through a divine supernatural illumination. Now it is God alone that openeth the eyes of the blind. 3ly. As it is God alone that taketh away the natural blindness of the understanding, and sends Divine Light into the Soul; so must He guard off, and remove the natural pravity of the will, and do away the stony heart, and make his people willing; after this manner must He open the heart, as He opened the heart of *Lydia*, Act. 16.14. 4ly. Even so must God by His immediate powerful Grace effectually work the consent unto the offer made in the Gospel; And however this work of the Lord be powerfull and irresistable, overcoming all opposition from without and within, nevertheless it is without force and violence; For though He draw, yet He draweth with the cords of Men and Bonds of love, strongly convincing, making the Soul effectually to submit and give it self over, seing the heart is in his hand, He can turn it whether He will; as He powers in Grace, so He makes the Soul willing.

1. *Use.* This should serve to teach those who are made partakers of this Union, to know whom they have to thank for it, and who should have the praise and the honour of this noble and glorious Work, and make them far from thinking or saying, that they themselves have made the difference, or from offering sacrifice unto their own net. in respect of his Grace,

2. *Use.*

2, *Use.* This should also learn others, where the right door is, whereunto they must betake themselves? O! poor Souls look to him, and to him alone, and wait at the Posts of his door, forsaking your own strength, and despairing in and of your selves.

FINIS.